

THE CHINESE RECORDER

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SOME ASPECTS OF THE END OF ONE ERA OF CHRISTIAN EFFORT IN CHINA

THE EDITOR

Delay of April Issue. Four weeks ago we prepared our editorials somewhat as usual. While they were still in the press there came to hand news of the disaster at Nanking on March 24, 1927, an incident which may come to mark the closing of one era of Christian work in China. Shortly afterwards, owing to labor difficulties, the Presbyterian Mission Press had to close down. This held up the printing and distribution of our April issue.

What is said below is an attempt to set forth some recent historical facts. It is not intended either as an interpretation or as advice.

An Unanticipated Attack. The attack on foreigners at Nanking was unanticipated. There was some fear that retreating Northern soldiers might loot as unfortunately they had done elsewhere. There seems, however, to have been very little of this on their part. No satisfactory explanation of what happened can be vouched for, nor can we say who was actually responsible therefor. That the soldiers who ran amuck were Nationalist and mainly Hunanese is clearly proved. Some Nationalist officers when appealed to stopped the looters without any apparent difficulty. The looters, however, simply went off and continued their depredations elsewhere. Others later came and continued the looting of the same places and persons. One officer when appealed to said he could do nothing. Local rabble participated in the looting. The attack, how-

ever, was apparently not due to any general local uprising against foreigners. The first reports, greatly exaggerated, were later modified. But the reality is saddening and terrible enough! Each evacuated missionary has a tale of his or her own to tell. That the attack was organized to some extent seems evident enough. The looting soldiers made frequent reference to their determination to kill all foreigners, and there was much reckless and indiscriminate shooting. Threats to kill were the order of the day. Dr. J. E. Williams, vice-president of Nanking University, was shot by a looter who had just robbed him together with Dr. A. J. Bowen and Mr. W. C. Lowdermilk. His body was again robbed while it lay on the ground. The others who lost their lives were an Italian priest, a French priest, the port doctor, a sailor and the harbor-master. Others had very narrow escapes. Some of those looted were deprived even of their ordinary clothing. The British Consul-General and Miss A. E. Moffet, of the Presbyterian Mission, were both seriously injured. The rest of the missionaries finally escaped, most of them having with them only what they wore or had borrowed in lieu of looted clothing.

A Wave of Destruction. Whether or not an actual massacre of foreigners was intended is not clear in spite of the prevalence of threats to do this. It is quite clear, however, that the soldiers did start out to loot them. All the mission houses, the Consulates, Nanking Language School and Union Theological Seminary were ruthlessly looted. A few Chinese residences were also looted and most of the churches. All the above are located within the city walls. The plant of the American Church Mission, however, which is outside the walls was left unmolested. This is in part explained by the fact that this property and the missionary concerned were definitely protected by the older Kuomintang group. Later foreign houses in Chinkiang were also looted. The large Southern Baptist Hospital in Yangchow met the same fate. In Nanking the soldiers seemed to take their pick of the loot, turning the balance over to the rabble. Much wanton destruction was done in addition, doors, windows and other moveable parts being torn out and taken away, and heavy pieces of furniture such as pianos being broken up. Nine mission residences were burned. Of these five belonged to the University of Nanking and one to the Union Theological Seminary. The main buildings of the University of Nanking did not suffer much beyond the breaking of some glass and a small amount of looting. Due to objections raised by the local Kuomintang these were not occupied by the military as was apparently intended, though one or two of the residences were. Ginling College likewise suffered very little. The Chinese staff and the students had no fear of anything happening to them and decided of their own accord to remain though they urged their missionary associates to hide and later to leave. Their lack of fear seems to have been justified. According to quite recent information they had suffered

no harm, the Chinese staff was, at this time, even trying to carry on some classwork. We understand that the Girls' School connected with the Christian Mission continued under similar circumstances. The total loss involved in this looting and destruction is unknown. A request was, we were told, sent in by the Nationalist Commander for a list of losses.

**What the
Missionaries
Think.**

The specifically anti-foreign character of this attack lends support to the idea of some of our informants that if the attack on foreigners was not pre-meditated it was certainly permitted. All those with whom the editor has discussed the matter agree that the naval barrage which was placed around what is called "Socony Hill," where the American Consul-General and forty-seven other foreigners had assembled for the purpose of evacuation, effectually scattered a large number of frenzied soldiers and saved the lives of those concerned. One missionary reports that the same barrage caused a cessation in the activity of looters in the city. It was shortly followed by bugle calls which, for the time being at least, stopped the looting. A second bombardment of certain specific centers in Nanking was threatened in order to secure the release of those still remaining in the city, about 125 in all. As to the effect of this threat of a bombardment and as to what would have been the result if it had come off, there is disagreement. Some missionaries feel that the threat helped to restrain the looting soldiers and so aided in their escape. Others feel that had it been carried out it would have alienated the friendly Chinese who stood so loyally by their missionary friends and so would have added to their danger. Apart from any attempt to comment on the "gunboat policy," it is fitting that we should express our appreciation of what the Consuls and naval men did in risking their lives to help the missionaries and others out of a dangerous situation. From all we can learn the missionaries in danger and those who took risks in helping them out of it lived up to the traditions of their respective services. It is also fitting that we should express appreciation of those officers and soldiers of the Nationalist army and of the local Kuomintang group in Hsiakwan who, whatever the difficulties they found themselves in, did nevertheless assist the missionaries. A small group of them guarded the campus of Ginling. An officer, related to one of the students in Ginling, helped to minimize the looting of that institution: Another girls' school was protected under similar conditions. From about one o'clock of Thursday until Friday evening Southern soldiers and officers protected the staff of Ginling College and others. It is evident that not all the Nationalist soldiers ran amuck.

**The Evacuation
of Missionaries.**

The evacuation of missionaries has been resumed. For this there are two reasons. In the first place, consular advice to evacuate has been much more urgent since the events of March 24 in Nanking. In the second place, under present conditions, the missionaries have

definitely become a liability rather than an asset to the Chinese Church. There are still a few missionaries in Chengtu, Szechwan where the situation remained quiet a few days since. All except the German missionaries have left Changsha. A few missionaries are still carrying on in Hankow. In Hangchow the extremists drove out the moderates from the provincial committee. Chinese Christians felt that existing conditions made the presence of missionaries there as elsewhere a liability rather than an asset. All the missionaries finally left the city. At present also all missionaries are also out of Chinkiang, Anking, Soochow, Sungkiang and some other places for the same reasons. A large proportion of the missionaries are also out of Foochow. In general missionaries are now fairly well out of the Yangtze valley. At the time of writing, moreover, missionaries throughout North China have left their stations for the purpose of concentration on the coast or of going to Korea or Japan. A large proportion of the missionaries have also left Peking. A considerable proportion of these evacuated missionaries are going home, particularly those whose furloughs are imminent. Others are temporarily going to Japan. A few are resigning and some are taking up work in other places among the Chinese. A temporary school of language-study is being set up in Shanghai to enable junior missionaries to study the language. All missionaries realize the seriousness of the present situation for Christian work in China. Some of course are quite discouraged. But we do not find any general feeling among them that the future of Christian work in China is entirely hopeless. It is, however, recognized that one era of Christian effort in China has closed with somewhat of a shock. A new one is emerging.

**Chinese Christian
Loyalty.**

The dark cloud which settled over Nanking has a radiant lining. In a most remarkable and heartening manner students, servants, Christians and even some non-Christians stood by their threatened foreign friends, at times willingly risking their own property and lives. We hope western Christians will take cognizance of this loyalty. It was not the experience of a few only but of all. One Nanking missionary remarked to us that the loyal friendship manifested throughout the unanticipated tragedy almost made the experience worthwhile. One building contractor responded to the request of a missionary friend for a loan with which the threats of the looters might be averted only to have his own house looted; he was also forced to go into hiding. Another young missionary was hidden many hours in a Chinese house under piles of blankets. At frequent intervals soldiers came into the house and unwittingly regaled his ears with tales of the murders of foreigners which happily came of in their imagination mainly. At a moment when another missionary was ringed about with rifles and facing the demand, "Your money or your life," two Chinese young men appeared and pled for his life. One of them opened his coat and ex-

posed his own defenseless body as a pledge for his foreign friend. For some the ricksha man's humble hut provided shelter. Six missionaries hid from noon till eve behind bundles of reeds in a Chinese fuel house. One Chinese Girls' School principal was wrapped in oil-cloth—tarpaulin—and thus covered several pupils sat on her as baggage. And so it goes on.

**What the Chinese
Christians Think.**

We have spent some time talking with such Chinese Christian leaders as were within reach with a view to ascertaining how their opinion has been affected by the Nanking affair and the enforced exodus of missionaries. So far as we can judge there is a feeling among them that this exodus of missionaries is unavoidable. Furthermore all talk definitely in terms of future missionary participation in Christian work in China. That in some way the anticipated revision of treaties will need to make plain the divorce of missionary effort from treaties is also evident in their thinking. In some quarters Chinese Christians now recognize that recent utterances of missions and boards make it clear that a large proportion of Christian leaders have definitely expressed their desire to have these diplomatic matters cleared up in line with Christian principles. Missionaries will, also, be expected to work in some way under the Chinese Church. That the Nanking affair tends to discredit the Nationalist cause they also recognize. Naturally they still believe in that cause. They now seem, however, to recognize more clearly that there are destructive elements at work which if left unchecked will undo the better aims of the Nationalist Movement. They are unwilling to believe that the extremists will be able to gain ultimate control of the situation. In support of this view they point to the fact that moderate elements are practically in control in Canton and that a reconstructive era has opened there. We can discover no signs of a final cleavage in sympathy between the body of Chinese Christians and the majority of missionaries. The Chinese Church still wants missionary and western Christian cooperation. Quite naturally, also, the final terms of this cooperation are not at present clear to the mind either of the Chinese Christian or of the missionary.

**A Growing
Problem.**

At present the political aspect of the situation looms in everyone's mind. The spirit of Nationalism in China will not subside. There is, however, another movement running parallel with this political movement and which is one aspect of the revolution. I refer to the rapidly growing organization of laborers including the farmer. It is estimated, for instance, that already one-third of Hunan's thirty millions is connected through family ties with the farmers' unions. The rising self-consciousness of labor creates problems for all alike. Even the Nationalist Government has to face its demands. All this means economic problems that will continue even after China's most acute political problems are solved.

Even in South China where a constructive political phase is emerging labor problems still continue to grow more complex and insistent. These emerging economic problems have special significance for Christian institutions. Overhead expenses are bound to rise. In the case of two schools the servants pressed for increases in wages while the students pressed for a lowering of fees. The outcome of such a situation is obvious. The problem of fitting into the Chinese desire that religious instruction be voluntary can be settled by assent or dissent. The economic problems looming up cannot be settled thus easily. To meet them economic resources must be increased. With the desire of workers of all kinds for a better scale of living all will sympathize. But the changes are coming too fast for easy readjustment.

Christian Property. As the Revolution moves north the custom of utilizing Christian property for military and other purpose seems to become more prevalent. At times it is accompanied with ruthless activity. Even church buildings are often occupied. Little distinction seems usually to be made between Christian and other property in this regard. In some places, however, as in Hunan province, Christian property is the main object of attack. Such occupation of Christian property is proof that Christians are looked on as being on the same basis as other people in China. Their "privileges" are gone. Distressing as the methods of showing this are it may be nevertheless a good thing that no distinction between Christians and other Chinese now exists, for it means that any tie between western treaties and Christianity in China that may have helped create difficulties for Christian workers is practically gone. What, then, will finally happen to Christian property? Some, certainly, has been requisitioned, but there is not yet sufficient evidence to make us conclude that any general and final confiscation will take place. The Chinese people are quite used to the idea of property being held by religious organizations and educational institutions. How far such occupied property will come back to foreign control as contrasted with Chinese control is another question. In many cases it may have to go under Chinese control. One instance shows that it may also in some cases be returned to mission control. The Anglo-Chinese College in Swatow, connected with the English Presbyterian mission, was over a year ago taken over without any regards to the rights or wishes of the mission.¹ The authorities have now agreed to the principle that the college should be handed back to the mission. No steps have, however, up to date been taken to make this agreement effective: students are still in full possession. Somewhat similar action may be expected elsewhere when the first wave of revolutionary disturbance has passed.

1. Chinese Recorder, February, 1926, page 150.

**The Future
of Education.**

Christian education is in many places functioning only in part. In not a few cases heroic efforts are being made to carry on. In Ningpo, for instance, though the missionaries have evacuated educational and other work is still going on. We feel safe in venturing the prophecy that at some time in the future most of it will be resumed. But it is clear that the Chinese people are making up their own minds as to how education in China must be carried on. For the time being this may involve limitations somewhat more stringent than western Christian educationists are accustomed to. In South China the date when the new educational regulations promulgated by the Nationalist Government must go into effect has been extended to July, 1927. These regulations, it should be remembered, are not aimed primarily and exclusively at Christian institutions. They do, however, affect Christian schools in a special way. Missionaries are divided in opinion between the dangers of yielding and those of not registering. We are inclined to think that when the Chinese have achieved their present desire of securing the integrity of China the government concerned will naturally ease up on these somewhat stringent educational regulations. For the time being three things seem inevitable for schools in China. In the first place government control of education is going to be more in evidence than in most countries in the West. In the second place all schools will have to be under Chinese administration, which must in turn be genuinely autonomous. In the third place, religious instruction and services will have to be voluntary. These constitute the immediate steps in making Christian education in China China-centric.

**The Future of
the Chinese
Church.**

The long view is needed in attempting to envisage the future of the Chinese Church. We believe it has a future. It is suffering. It is struggling for expression. The suffering and the struggle may continue for a long time. As we look out over the whole of China we realize that in South China missionaries, while still present to some extent, are in a new relation to the Church. In much of North China, throughout the populous Yangtze valley and many other interior stations the Chinese Church is practically left to stand on its own feet. To a large extent, therefore, the Chinese Christians are left to face their future for themselves. Here and there information filters through showing that they are heroically getting under the burden. One missionary told us how two of the preachers connected with the work of his mission took their salaries up to the end of April, went back to their station and told their fellow-Christians they intended to carry on as best they might, asking only that for the time being the local Christians see to it that they did not lack food. Such instances could probably be multiplied. The faithfulness of Nanking Christians, teachers and students is a promise that they will stick to their Christian responsibilities

as they stuck to their foreign fellow workers. Some feel that distressing as present circumstances are it may be a good thing in the end that Chinese Christians are thus having to face their own future and stand on their own feet. Some advocate that they should be left alone a year or two. In any event they now have a chance to make up their own mind, formulate a Christian policy in accord with the new temper of China and take up the future burden of making Christ known to their fellow countrymen. Actually there are many problems of readjustment that only Chinese Christians can handle: missionaries can do little to help them. Chinese Christian leadership is facing its most critical challenge. Missionaries stand ready to share the fellowship of their struggle, though many of them are perforce prevented from doing so at the moment, and as soon as the Chinese Church feels ready to call them back.

**To Western
Christians.**

We sympathize deeply with those missionaries who have had to leave their homes and work, and especially with those whose property has already been the prey of looters and those whose property is in danger of the same fate. Some of the sparks of their baptism of fire fell upon us. We felt their scorching bitterness. Our sympathy with Chinese Christians in their present struggle has already been expressed. We do not feel that Christian work in China is done. We do feel, however, that it is on a new basis and that perforce the brunt of the struggle must fall on the Chinese Christians. For western Christians the present situation will cause keen disappointment also. Lootings, slanderous accusations and fatal attacks on missionaries and Chinese Christians will cause them deep grief. It will probably take some time for the rank and file of Christians in the West to understand the significance of China's revolution for the work they have so generously supported. Yet they must stand by it and us. Chinese Christians still need and desire their help. Mission administrators must pay special attention to the education of their constituencies. They must understand the new Oriental Christian mind. The Jerusalem Meeting, planned for 1928, might well give its main attention to making this Oriental mind clear to Occidental Christians. Such a mutual understanding is the chief need of worldwide Christian work at present. Above all Christian communities in the various "mission" fields must be left to work out their own destinies and programs. Missionaries have already gone far in this direction. Mission board archives contain no suitable programs for this situation. These must fit the spiritual needs and aspirations of Chinese Christians and the Chinese people. Western Christians must stand by them in prayer, sympathy and cooperation. Above all Chinese and western Christians must trust God to work out through their mutual experiences and efforts the solutions fitted to the present unprecedented situations.

The Man Who Would Follow Jesus*

ROBERT M. BARTLETT

TO be called a "radical" is by no means an insult. The term does not by necessity imply a fool. The radical doesn't swing an ivory handled cane, wear a sweeping, poetic tie, or drape himself with long whiskers that he may be seen of men to differ. Mr. Gilbert Chesterton presents his strange bachelor creation, Colonel Crane, who wears cabbage leaves for a hat that he may shock village conventions. The radical simply drives to the root of things; he seeks the original and cardinal principle of truth. He doesn't dally with pretense, sloth or compromise, but plunges to the soul of the issue.

Bertrand Russell, in a recent article, speaks of "The Harm that Good Men do." "A good man is one whose opinions and activities are pleasing to the holders of power. He is a slave of official morality, which has always been oppressive and negative." If this is the good man, give us more bad men, citizens who think for themselves!

Which is more dangerous to the life of the world, disbelief or belief? It is belief which pulls art and life to a dead level. The radical stirs us to realities. "Conservatism stands on man's limitations; reform on his infinitude; conservatism on circumstance, liberalism on power; conservatism is debonnaire and social, reform is individual and imperious. We are reformers in spring and summer; in autumn and winter, we stand by the old; reformers in morning, conservers at night. Conservatism makes no poetry, breathes no prayer, has no invention; it is all memory" ((Emerson).

The Radical gives drive to life. Few of us, who count ourselves as educated, have time or courage to look to the soul of life. We lack the earnest zeal of the reformer! Mr. Liang Chi Chao in an essay called "Progress," tells this story: A hunter in the Chinese hills suddenly caught sight of what he thought was a tiger. He drew his bow with all his strength and let the arrow drive. The tiger did not move. Rushing forward he saw that he had fired at a striped yellow stone. The arrow cut the thick rock. The archer was stunned to think that he could fire with such force. He drew back and shot again. He could not cut the stone. The first shot carried the enthusiasm of belief. The Radical is usually characterized by some enthusiasm since he has struggled to discover the fundamental message of his day. He has found some human truth; he proclaims some new

*Address given at The Peking Union Medical College, Peking, China, November 14, 1926.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

way. Fighting against shame, superstitions, prejudice, and all half way measures, he becomes a leader. He who thinks for himself is a monarch, not a slave.

The tendency of life is to cool off. The dead weight of the mass drags the discoverer down. As Haeckel said: It is human nature to drop radical views. The press of opinion and the coming of age turn men into conservers. We are more slothful than fervent. It is drive or slump! Only the vigilant win the high places. Only the man who lays hold of the cardinal principles of life can be significant!

We note this truth in the world of art. Beethoven, Michel Angelo, and Shakespeare pay the apprenticeship of years in order to discover new forms and create great art.

In "The Sunken Bell," Gerhart Hauptmann's stirring drama, the bell master, Heinrich, strives to create an unparalleled bell. As he carries his finest work of art up the mountain top, where it is to ring out over the wide valleys, the cart wheel breaks, the bell crashes down the hill and sinks in a lake. Heinrich, wounded and defeated, cries out to his wife: I have failed, my work is all done,

"The Bell that sank into the mere
Was not made for the heights—it was not fit
To wake the answering echoes of the peaks!"

Rautendelein, spirit of fancy and beauty, calls Heinrich to life on the mountain top—among the morning mists, the mystic wind, the glories of sun and star, close to God. Heinrich leaves the valley, his wife and children, to live in the new realm of spiritual vision and beauty, that he may create a perfect bell. The vicar, schoolmaster, and barber plead with him to return to his common life. He replies:

"Father, me thou hast kindled into sacrifice!
I offer thee myself, and all I am! . . .
What's germed within me's worthy of the blessing—
Worthy of ripening."

Ibsen's "Master Builder" has forgotten the high resolves of his youth to create castles of artistic beauty, high steeples that reach above the common world. The young generation challenges him to live up to his resolves: "Just once more, Mr. Master Builder, do the impossible again." In climbing to the church tower he falls to his death, but hears the angel voices of the height.

The demand of art is to lay hold on beauty, seek, create, rise to the highest!

This same radical search is the urge of philosophy. With Immanuel Kant and August Comte we throw off all excuse at reason and all belief—to seek in hardest discipline for Truth. We follow the long restless struggle of Tolstoi, a life of suffering, yearning for reality,—thirty-five years of nihilism that he might not be untrue to himself.

In that classic poem "Brand," Henri Ibsen presents a remarkable radical, the priest who marches over the icy, avalanche paths of Norway in search of Truth.

"Steep the way is, high the goal."
"The devil is compromise."
"Fly the maze of middle ways"
"O the slave stamp has branded deep;
The toil you shirk, the hire you crave,
Up, and shake off this deadly sleep,—
Or else, get back into the grave!"

I grow weary of "get the facts," "pursue truth at all costs," "fearlessly face facts." To me this all means, in more practical words, no compromise, be yourself, live courageously! The heroes of Romain Rolland search ruthlessly, they are sincere radicals, and they win our admiration. Such men go on a radical search and capture a great faith.

Religion is a radical pursuit. The masters of Greek tragedy present uncompromising moral law. We go with Aeschylus and Sophocles in the weary way of agony and sin to find redemption. Jeremiah represents the Hebrew genius, which rises in the search for God from the tribal fetish to the one glorious Father. Jeremiah was flung into jail. He was a fool radical who prated on non-resistance. The Hebrew prophets are a rare group of passionate critics, men who are alive,—radicals who shook their small world, and again and again have moved civilization. The Hebrews gave us the Bible because they were religious radicals.

Jesus is the most original, searching religious discoverer because he revolted against law, prejudice, hypocrisy, nationalism, old ways,—and built up his own faith through courageous suffering. He threw out the rigmarole of ecclesiasticism, discarded nationalistic passions, attacked luxury, cowardice and corruption.

Jesus suffered the average fate of the radical. History proves that it costs to join this rank. There was exile for Ibsen; intimidation by public opinion for 'Elijah; hoots from the mob for Bernard Shaw; jail for Jeremiah; beatings for William Lloyd Garrison; stones for the internationalist Paul; murder for the pacifist Jaurés, annihilation by orthodoxy for Moti; public curses for Socrates; burning for John Huss.

It does cost, but it is our only insurance against lethargy and dead mediocrity.

When Joan of Arc returns in 1920 Bernard Shaw has her persecutors proclaim her sainthood and plead for her pardon. Joan says: May I not now return to the world? They at once reveal their cowardly, unchanged natures; they are the same to-day as yesterday.

Joan cries "What! Must I burn again? Are none of you ready to receive me?" "O God that madest this beautiful earth, when will it be ready to receive thy saints? How long, O Lord, how long?"

May we note that the Christian faith has done much to create radicals. It is a deep seated, searching experience which brings man face to face with God, and stirs him to new life! Every genuine Christian should be a radical!

First, the Christian life is a Radical Abandon. It has proved itself uncompromising with greed, self esteem, mental cowardice, pride, separatism, camouflage. Give up all and awaken to a new world of glory. This surrender has marked the secret of a thousand mystics, prophets and reformers. There is no entrance into the high realms of the Christian Paradise without complete surrender at the threshold.

An eminent Socialist restates the acceptable elements of Jesus' doctrine in four headings:—

1. The Kingdom of God is within you. You are the son of God; and God is the son of man. God is a spirit, to be worshiped in spirit and truth, and not an elderly gentleman to be bribed and begged from. We are members one of another; so that you cannot injure or help your neighbor without injuring or helping yourself. God is your Father; you are here to do God's work.

2. Get rid of property by throwing it into the common stock. Dissociate your work entirely from money payments. If you let a child starve you are letting God starve. Get rid of all anxiety about tomorrow's dinner and clothes, because you cannot serve two masters: God and mammon.

3. Get rid of judges and punishment and revenge. Love your neighbor as yourself, he being a part of yourself. And love your enemies: they are also your neighbors.

4. Get rid of your family entanglements. Every mother you meet is as much your mother as the woman who bore you. Every man you meet is as much your brother as the man she bore after you. Don't waste your time at family funerals grieving for your relatives; attend to life, not to death.

Three of these four points emphasize giving up. This is the hard rule of Christian faith. It isn't our intellectual assent. We shield ourselves by our agnosticism. It is the radical abandon which Christianity entails which blocks us from the full Christ life.

Secondly, the Christian life is a Radical Enthusiasm. The remarkable expansive power of Jesus' religion was due to the enthusiasm he instilled in his followers. They swept every obstacle before them. Martyrs flocked to death; men preserved their glowing faith on burning crosses.

Christian Missions is the most remarkable enterprise in history. The impelling motive is an enthusiastic conviction that Jesus has brought a way of peace and freedom to the world.

The great epochs of Christian history have been those of enthusiasm. The triumph over death, the faith in success, the contagious zeal, the courageous sacrifice are due to this deep seated fervour. Few of us have it. We are hedged about by so great a mass of interests that we have no heat of soul!

Third, the Christian Life is a Radical Love. Stripped of the changing imagery of centuries, Jesus' way is pure love. Our caution, intellectual difficulties and fear keep us away from the radical abandon and radical enthusiasm of Christianity. We leave these treasures to the mystic and professional, and remain ignorant. But all of us, as young Christians, can try the way of radical love.

Tolstoi, in his stirring book, "My Religion," writes, "I have lived in the world for fifty-five years, and, with the exception of fourteen or fifteen years of my childhood, have passed thirty-five years as a nihilist in the full sense of the word, that is, not as a socialist and revolutionist, but as a nihilist in the sense of an absence of every faith. Five years ago I came to believe in Christ's teaching and my life suddenly became changed. All this was due to the fact that I came to understand Christ's teaching differently from what I had understood it before. These words 'Do not resist evil,' were for me the key that opened everything. The meaning of the Christian teaching is in love for all men."

Some call Tolstoi a barefoot radical, and a fool!

As Bertrand Russell says "In all Christian communities the man who obeys the precept 'Love thy neighbor as thyself' is persecuted, suffering at least poverty, usually imprisonment, and sometimes death."

Give us more radicals who clamour for brotherhood in place of nationalism, unity instead of race, art and not war! As Rolland's great poet Clerambault cries out, in a voice of love to the warring nations of Europe: "I came among you to bring warmth to loneliness, I brought your shivering souls together in a flock, and bound your scattered weakness in sheaves of arrows. I am brotherly love, the great communion; and you destroy your fellows in my name, fools that you are! . . . May your misfortunes save those that come after from the same fate! Dare to speak and cry out to them: 'You are mad, people of the earth; instead of defending your country, you are killing her. You are your country and the enemies are your brothers. Millions of God's creatures, love one another!'"

This is our failure! You say "I tire of this social gospel, War and Peace, Labor and Capital, Race and Nationalism." So do I, but we need to have it drilled into our old fashioned minds! These big applications

are vague. May I speak of the radical way of love in personal life. We can't think always of Tolstoi, Ibsen and Shaw. They are restless intellectual giants. We ask what kind of husbands are they? What kind of friends? We cannot all of us become statesmen, but we can be gracious, genuine exponents of love.

There is no intellectualism about Jesus, no political complexities, no theological vagaries. He gave a way of gentle sympathy, long suffering grace and humility, selfless effort and sacrifice. Is there any one of us brave enough to be a Christian radical? What does it mean? Sell all—What books, art and culture? Leave all, give all! What is the way of absolute love?

Give us fewer religious erratics who wear cabbage leaves on their heads; fewer argumentative book worms and alarmists, and more Christian Radicals,—heroes who will go to the centre of true religion, and follow Jesus in the way of Radical Abandon, Radical Enthusiasm, and Radical Love.

“O with what darkness do we cloak thy light,
What dusty folly gather thee for food,
Thou who alone art knowledge and delight,
The heavenly bread, the beautiful, the good!
O Living self, O god, O morning star,
Give us thy light, forgive us what we are.” (John Masefield).

The Principles of Sun Yat Sen and the Principles of Jesus as Seen Through Chinese Eyes

FRANK R. MILLICAN

[This article is based on an article by Wang Chih Hsin which appeared in the January issue of the bulletin of the National Christian Literature Association (孫文主義與耶穌主義王治心作)].

RECENT political events in China have brought into world prominence the principles of Sun Yat Sen which are claimed to be the basis of the program and platform of the Nationalist Party. These principles are now being tested from the standpoint of their political, social, economic, and religious soundness. Recent Chinese magazines and literature in general abound in discussions not only of Dr. Sun's principles but also of his personal career and his aspirations for his own country. One of these has just appeared from the pen of Wang Chih Hsin, a careful student of philosophy and religion who is now editor of the bulletin of the National Christian Literature Association. This article consists of three parts. Starting with a biographical sketch showing the Christian influences and forces back of Dr. Sun's career, he gives a summary of his teachings as

found in "The Three Principles of the People," and concludes by making a comparison between them and the teachings and spirit of Jesus.

I.

The following facts will show the strong influence Christianity has had in the making of this patriot who is now the idol and the hope of so many of the Chinese people.

At the age of fourteen the youthful Yat Sen (逸仙) left his home village Choy Hung (翠亨) in Kuangtung and accompanied his elder brother to Honolulu where he studied in a Christian school for a period of three years. Because of his inclination to break away from the traditions of his ancestors his brother sent him back to his native home. On returning to his village he soon showed his disrespect for the gods of his ancestors by breaking off the finger of the image of the Northern Emperor (北帝) in the village temple. This so outraged and enraged the people of the village that the family were forced to send the lad into enforced exile. He went forth taking with him his Bible and a few personal effects. It was arranged that he should attend school in Queen's College in Hongkong. It was while there that he was baptized by Rev. C. R. Hager. During his training in Hongkong, where he specialized in medicine, and during a subsequent period of medical practice in Canton, Dr. Sun was very active in revolutionary movements. He was finally forced to flee for his life. Later while in London with a price on his head he was decoyed by the Chinese minister and confined in the Chinese legation. He was to be sent back to Peking for execution. Dr. James Cantlie, who was instrumental in his escape, has given the details of this experience in his book, "Sun Yat Sen and the Awakening of China." We are able to judge the young reformer's faith in God from a letter written to a Chinese Christian elder in Hongkong after his marvelous deliverance. A facsimile of this letter written in long hand was published in Peking in a Chinese Christian magazine, called the "Life." In this letter, after relating the events of his capture and the difficulties encountered in trying to get word to Dr. Cantlie and other friends, Dr. Sun wrote that in answer to prayer God influenced one of the English attendants to carry a message for him. (今既蒙上帝施恩, 接我祈禱, 使我安慰, 當必能感動其人, 使肯爲我傳書). Dr. Sun closed this letter with a recognition of God's grace (弟遭此大故, 如蕩子還家, 亡羊復獲, 此皆天父大恩). In this connection Mr. Wang quotes Paul Linebarger to the effect that although Dr. Sun did not talk much about religion yet he was a follower of Jesus who believed that all good men, that all men, are brethren. That Dr. Sun to the very last acknowledged his Christian faith is shown by the fact

that just before his death he requested a Christian funeral. His family in keeping with this request arranged a Christian funeral which was conducted by Dr. T. T. Lew of Peking. Sun Ko, Dr. Sun's son by his first wife, wrote in a letter to his own mother that before his death his father said to him, "I am a Christian. I have fought with the devil for over forty years. You must exert yourself as I have. It is especially important that you trust in God." (我本基督徒, 與魔鬼奮鬥四十餘年, 爾等亦要如此奮鬥, 更當信上帝.)

Before passing on to a study of Dr. Sun's principles it will be advisable to mention two criticisms of Dr. Sun by some Christian leaders. The first was that when he was Provisional President of China he took part in a sacrifice at the tomb of the Ming Emperors. The second was his divorce from his first wife and subsequent remarriage. With regard to the former, Mr. Wang points out that everything hinges on one's interpretation of the meaning and import of the act of sacrifice to a former emperor. That it was different from the worship of idols he thinks is quite evident. He also shows that in early times it was customary to offer sacrifices to emperors in recognition of their virtue. Thus he believes it was not an act of worship in the sense of the present worship of God but an act of high respect. This act was later degraded to the practice of offering sacrifice to one's ancestors regardless of their virtue. Interpreted in this sense, Mr. Wang believes the act represents a value which should not be lost.

With regard to Dr. Sun's divorce, Mr. Wang quotes from Paul Linebarger's biography of Dr. Sun to the effect that the divorce was arranged at the suggestion of his wife after she had refused to accompany him when he had to escape on account of revolutionary activities. Dr. Sun had urged her to accompany him and had refused her suggestion that he take a concubine. She felt that her first duty was to her parents. It was while in Japan after his second unsuccessful revolutionary effort that he met and married the present Mrs. Sun who was at that time a recently returned graduate of Wellesley College in America.

II.

Mr. Wang weaves his comparison of the principles of Dr. Sun and those of Jesus around the popular Three Principles of the People. These three principles, People's Nationalism (民族), People's Sovereignty (民權), and People's Livelihood (民生), were worked out by Dr. Sun in 1898 after his imprisonment in London and as a result of the study of Western methods of government.* He himself says, "My Three Principles of the People were evolved by adapting the

*See article, "A Study of the Teachings of Sun Yat Sen," Chinese Recorder, November, 1926, page 774.

theories of East and West to present world conditions. The principles of the former American president, Lincoln, are also similar to these three principles. In the original they read as follows, 'government of the people, by the people, and for the people.' Unfortunately there is no appropriate translation for these phrases. I have translated them 'min yiu (民有), min ch'i (民治), min hsiang (民享).—His 'of the people,' 'by the people,' and 'for the people' correspond to my 'People's Nationalism,' 'People's Sovereignty,' and 'People's Livelihood.' From this you will see that my three principles not only have a history but also are in keeping with present-day tendencies." Dr. Sun also sums up these three principles under liberty, equality, and universal love. Each of these principles calls for a definite program with a definite objective.

People's Nationalism has for its objective the securing of freedom and self-determination for all smaller and weaker peoples of the world. This involves opposition to imperialism or any form of political domination on the part of the Powers. The concluding paragraph of Dr. Sun's lecture on People's Nationalism is as follows: "We not only want to restore our national position, we also want to assume our responsibility towards the whole world by a determined policy of helping the weak and assisting the oppressed. We must assist the weaker and smaller peoples and withstand the world powers in order to stamp out militarism before we can be said to have succeeded in making our government secure and in ensuring peace. In order to fulfil the duty laid upon our four hundred millions of people. . . we must revive our national spirit and restore our national standing, and then in conformity with our ancient virtue and peaceful temper help unite the world in a true internationalism."

People's Sovereignty aims to restore political rights to all the people. Mr. Wang finds three outstanding points in Dr. Sun's lecture on People's Sovereignty. In the first place this idea is not new to China. It had begun to develop in China over two thousand years ago. The idea was embodied in Mencius' teaching that the people were of more importance than the prince. Second, the failure of this idea to spread is due to the lack of emphasis on the people's rights. And third, there must be a clear recognition of the distinction between the people's rights and the ruling authority delegated to the government.

People's Livelihood forms the center of all of Dr. Sun's teachings. He says, "People's Livelihood concerns itself with the life of the people." And again, "I am engaged in revolution for the purpose of bettering the life of the people. Anything that is not aiming at the betterment of the life of the people is not (true) revolution." This movement involves a determined effort to arouse the masses to a sense of their greater possibilities and to crystalize their spirit so they will

be able to withstand any force opposed to their welfare. It also involves an economic revolution dealing with the basic problems of food, clothing, housing, and communication. As it is this phase of Dr. Sun's teachings which has brought on the most discussion and difference of opinion I will include here a quotation by Mr. Wang from Shao Uen Ch'ong's, "Summary of the principles of Sun Yat Sen," showing the relation of his teachings to the various socialistic theories of our day.

SOCIALISM.

Anarchy: No recognition of governmental organization or law. Peace to be maintained by relying upon personal virtue alone.

Syndicalism: Use of general labor strikes and direct action. The employment of class strife to do away with all government and capitalism, substituting labor union control.

Guild Socialism: Governmental and guild joint control of property in order to solve the problems of production and expenditure.

State Socialism: Control or regulation of large industries by governmental agencies in order that wealth may be evenly distributed and the conditions of labor improved.

Communism: Common ownership of all wealth and production. Each one sharing according to his ability in the work of society.

Marxian Communism: Advocate class struggle on the basis of the materialistic interpretation of history, special rule of the proletariat, antagonism between labor and capital.

PEOPLE'S LIVELIHOOD.

Energetic service on behalf of the masses in the effort to promote the welfare of the social group and the progress of society.

Do away with class strife. Use popular government to advance the nation's culture, government, and economic conditions in order to build up a superior nation.

Equal attention to government, culture, and economic problems. Not limited to problems of production and expenditure.

Employ the method of State Socialism to limit capital, thus this includes State Socialism.

Government of the people, by the people, and for the people in order to create a new type of communistic society. Thus one type of communistic society may be considered as a part of People's Livelihood.

Hasten an awakening of the capitalists on one hand, increase the intelligence of the laborers on the other. Do not advocate class strife but rather do away with class distinctions in order that the whole of society may enjoy peaceful and rational progress.

From this comparison Mr. Wang concludes that the principles of Dr. Sun incorporate the best of all the socialistic theories, and at the same time include the idea of government of the people, by the people, and for the people.

III.

Mr. Wang next proceeds to test these principles by the principles of Jesus as found in his teachings and example. He summarizes the principles of Jesus as follows:—

<i>Principles of Jesus.</i>	<i>Method of Attainment</i>	<i>Objective.</i>
Liberty	{ Self-determination Vigorous effort	Salvation of the nation and of the world.
Equality	{ Mutual aid Reconstruction	
Universal Love ..	{ Fearlessness Sacrifice	

First the spirit of liberty. Jesus put great emphasis on this spirit. He valued the free expression of personality and defended the weak and oppressed. Of the Pharisees he said, "They make up heavy loads and lay them on men's shoulders but they will not stir a finger to remove them." (Matt. 23:4, Moffatt) Mr. Wang quotes further to show that deliverance can only come by self-reliance and vigorous effort. Jesus said of John, "What did you go out to the desert to see, a reed swayed by the wind?" He also said, "Have no fear of those who kill the body but after that can do no more." Again, "No one is any use to the Reign of God who puts his hand to the plough and then looks behind him." It is from such passages as these, Mr. Wang thinks, that Dr. Sun got his inspiration to withstand the Manchus and to sacrifice his life for the freedom of his people. Dr. Sun in his lecture on People's Nationalism says, "We now face the issue of life or death,—we are oppressed politically, we are oppressed economically, and we are menaced by the increase in population in the large nations. These three menaces from without are very dangerous." "If we want to restore our nation we must realize in our hearts that China is now in a very difficult situation, in a time of extremity,—if we are not aware of this there is no hope of ever regaining our national standing even should we desire it." Mr. Wang adds the following comparison between Dr. Sun and Jesus. "The forty years of revolutionary effort by Dr. Sun are analogous to the death of Jesus on the cross for the sake of the establishment of a new order. Why did they both strive to the end like this? In order to secure liberty for mankind. Although their problems were different, Dr. Sun striving for political liberty and Jesus striving for spiritual liberty, yet they had the same spirit.

"The spirit of the Lord is upon me:
 for he has consecrated me to preach the gospel to the poor,
 he has sent me to proclaim release for captives,
 and recovery of sight to the blind,
 to set free the oppressed,
 to proclaim the Lord's year of favor."

It was under the sense of this commission that Jesus liberated captives from their bonds just as he healed the woman who had been deformed for eighteen years.—Dr. Sun in keeping with this spirit not only freed China from the subjection of over two hundred and sixty years at the hands of the Manchus, he also hoped that the smaller and weaker peoples of the world might enter into 'the acceptable year of the Lord,' and that the salvation of the nation and of the world might be brought about.

The spirit of equality. This spirit, which Mr. Wang sees in both Jesus and Dr. Sun, he holds can only be realized in fact as a result of mutual cooperation in the work of reconstructing the social order. Speaking of class distinctions he says, "Alas, after the growth of despotism there was created the inequality of special classes. They were as follows:—

Supreme Ruler	
	king
	duke
	marquis
	earl
	viscount
	baron
	scholar
	farmer
	laborer
	merchant

People's Sovereignty aims to place all these special ranks in the crucible of democracy in order that this descending broken line may be changed to a straight line running on a level from left to right. The plan of Dr. Sun is to make use of the united strength of the people to accomplish this reconstructive work. When we compare this plan with the ideal of Jesus we find them similar. In his effort to do away with class distinctions in the religious and political life of the Jews and also to obliterate the distinctions between Jews and Gentiles, Jesus propounded the ideal of human brotherhood in relation to one common Heavenly Father.—So we must serve one another. Jesus said, "Just as the Son of man has not come to be served but to serve." And again, "If anyone wants to be first he must be last of all and the servant of all." In former times the chief ruler was called Emperor, now he is called a servant. An Emperor commands men, a servant serves men.

After quoting other scripture portions to show how Jesus opposed the pharisees and hypocrites but showed sympathy for the weak, Mr. Wang closes by saying, "Dr. Sun's principle of People's Sovereignty is only Jesus' idea of human brotherhood applied to government."

The spirit of universal love. This spirit, Mr. Wang believes, can only be made manifest by means of fearless courage and sacrificial service. These were exemplified in the life of Jesus. Dr. Sun drank deeply of this spirit. He believed it essential to the realization by the common people of the type of life contemplated in the principle of People's Livelihood. Mr. Wang says, "Although the principle of People's Livelihood arose out of the economic problem in the effort to increase the amount of food, clothing, shelter, communications, and intelligence of the people, it really finds its motive in universal love. On one hand Dr. Sun strove for more equal distribution of wealth, on the other hand he advocated that all men should work so that there would be greater equality in production. Jesus did not announce any economic policy but he did urge that all men should be diligent in work. He had a sense of the sacredness of labor. Subsequently among his disciples those who owned land or houses would sell them and bring the proceeds of the sale, laying the money before the feet of the apostles; it was then distributed according to each individual's need." "Now there was but one heart and soul among the multitude of the believers; not one of them considered anything his personal property, they shared all they had with one another." This community of spirit symbolized by the breaking of bread may be said to be the objective of People's Livelihood. Jesus himself was a laborer so he had great sympathy for the fourth class. He was displeased with the priests and scribes who desired honor and preference. Later Paul wrote in the same spirit that those who did not labor should not eat. "Who says that Christianity is the running-dog of the capitalist?" Mr. Wang closes this section with a statement of Jesus' attitude towards the rich, and his final supreme sacrifice because of his opposition to evil power.

With reference to Dr. Sun, Mr. Wang adds, "When we read the life of Dr. Sun we see that he dealt not alone in theories. In his own life he exhibited great magnanimity, great patience in the midst of suffering, and a wonderful spirit of sacrifice. All this was for the sake of solving the problems of the people. This spirit comes wholly from Jesus. Dr. Sun might be called a second Martin Luther. He also is worthy to be called a true disciple of Jesus Christ, an embodiment of universal love."

And finally, "To sum up, the Three Principles of the People are the heart of Dr. Sun's teachings. They are based on liberty, equality, and universal love. But the first propounder of these three principles was Jesus. So the principles of Dr. Sun are the principles of Jesus. Both applied these principles to the task of saving the nation and the world."

Presenting Christ to the Chinese Heart

WILMOT D. BOONE

IN our attempt to win the Chinese to acceptance of the Christian religion we are to-day continually faced with the old objection that Christianity is a *foreign* religion—foreign to native Chinese thought, to Chinese psychological processes and to China's genius and culture.

That this is an old and very real difficulty is manifested by the fate of earlier attempts to introduce Christianity and other religions into China.¹ Nestorianism, the Luminous Doctrine, coming in the seventh century, Manichaeism which followed shortly, Mithraism or Zoroasterism coming to China in the beginning of the eighth century, Judaism which appeared in the twelfth century, Roman Catholicism coming originally in the twelfth and again in the sixteenth centuries—whatever their weaknesses, whether of organization, method or message, one by one they were attacked and persecuted as *foreign* until they adopted elements of the indigenous cults and were in the end utterly eclipsed.

China is "a sea that salts all waters that flow into it," and we find that Buddhism and Mohammedanism underwent innumerable transmutations after arrival in China and although surviving have attained hardly recognizable characteristics.

These foreign religions are charged² with such evils as introducing economic parasitism, as illustrated by the enormous numbers of Buddhist monks and nuns, with the evils of widespread celibacy and parental neglect, with dishonoring of parents, with sexual perversion and other immoralities and with the destruction of art; especially emphasized at the present time is the charge that foreign religions are responsible for a most serious political menace, with such corollaries as the opium trade.

Foreign religions, and especially Christianity, are stated to be socially, economically and politically undesirable and being dissonant with the customs, traditions, habits and practices of China, as having no contribution to make to the native ethical standards, and finally, that Religion, of whatever form, has not proved a factor in social progress. Another writer summarizes, under the term "Missionary Paternalism," more searching criticisms "of the type of mentality and the racial attitudes by which. . . even the kindest deeds are often rendered unacceptable."³

1. "Foreign Religions and Chinese Culture" Chiang Liu, Chinese Recorder, September, 1926. "Christianity, A Vale of Refuge," Sten Bugge, Chinese Recorder, August, 1926.

2. "Foreign Religions and Chinese Culture," Chiang Liu, Chinese Recorder, September, 1926.

3. "Missionary Paternalism," T. Ekeland, The Chinese Recorder, July, 1926.

Christianity is foreign to China in that it originated far from her borders and under alien conditions, was introduced to her by aliens and is demanding acceptance of many new ideas and foreign practices. Yet it is no more foreign than "Western" science, ideas of mass production, and culture and jurisprudence,—all of which China is rapidly assimilating.

In the modern polemic against Christians we find the charge of "foreignism" still most insistent; and in this day of the new nationalism this is still a very real barrier to great numbers of the moral and religiously minded Chinese who have been attracted by some phase of the Christian message. Nevertheless under present conditions there is a very significant tendency of thought in China which does not emphasize the differences but recognizes in Christianity certain universal truths and points in common with Chinese teaching. There are now great numbers in China who are not only tolerant toward this foreign faith but who would ascribe to it equal honor with other cults, merging all in one of the several eclectic systems that are rapidly gaining the allegiance of the upper classes.⁴ While many or most of the distorted conceptions and superstitious ideas of the Christian movement have been overcome in the last quarter-century, still the Christian claims of superiority and the call for complete allegiance to Christ alone, continue to be generally rejected and the basic charge of incompatibility with Chinese life and the political dangers incident to the presence of the Christian system remain.

We are confident that Christianity has now so firm a place in China as to endure and grow even with, the very unlikely, complete withdrawal of foreign support and foreign propagandists; but we must expect in any case that Protestant Christianity, at least, will undergo material transformation, this beginning in the near future whenever and wherever she is interpreted through Chinese processes of thought and has become so generally accepted as to be really subjected to the transmuting forces of the older and more deeply rooted Chinese conceptions of religion. This is as inevitable as was the smothering and transformation of the Apostolic Church in her impact with Greek philosophy and her adoption of pagan rites under the weight of the religious practices of the Roman world.

In the fact of this inevitable struggle before Protestantism and in the face of this anti-religious propaganda of to-day we may well ask ourselves if Christian teaching cannot be so presented as to build more directly upon Chinese foundations without exposing herself to disintegrating forces or continuing to stamp herself as primarily *foreign*.

We may ask to what extent Christianity is essentially foreign and different and to this end consider somewhat in detail those beliefs of

4. "The Syncretic Mind in Chinese Religions," D. W. Edwards, Chinese Recorder, June, 1926.

the masses and those concepts found in Chinese literature that are native and current and which display both the essential difference and the real similarities of the two.

The foreign proponents of Christianity especially need a clearer conception of the prevalent religious ideas of the masses of China as well as a more sympathetic understanding of the best thoughts of China's thinkers that accord in any way with the Christian viewpoint. Wherein is the difference between Chinese and Christian ideas of the universe of God, of man's nature and of his ethical obligations and worth?

To attempt a statement of the more commonly believed tenets of the average man and woman of the masses is manifestly difficult, and with all generalizations of things Chinese is open to challenge by any given region. In an article by A. G. Parker appearing in the Chinese Recorder, in 1922⁵ I find the following suggestive summary of the beliefs and religious practices of the majority of the common Chinese:—

The ordinary (usually illiterate) Chinese believes that "there are many gods and that these gods can help men but that they may send trouble to men.

"He believes that there is one Supreme Power above all others and that a God or gods made the universe. He believes that there are many evil spirits and that these can harm men and cause such calamities as fire, flood, sickness and so forth. That these can enter a man and that at times men can see them.

"He says that the purpose of life is to enjoy health and happiness and that prosperity comes from doing right. The average Chinese of the masses believes that man is by nature good or starts as innocent and is not by nature depraved. He says that all men sin more or less and that the worst sins are adultery and love of money. There is always a way to escape from the results of sin.

"He believes that each man has a soul, many say three souls, that animals have souls, that these transmigrate and that the soul of an animal may enter human life and vice versa. However, that one soul will continue in the soul state and that some, as the soul of one's ancestors may be seen after death—yet that one cannot see the soul of his baby after its death—many questioning whether new-born infants have souls.

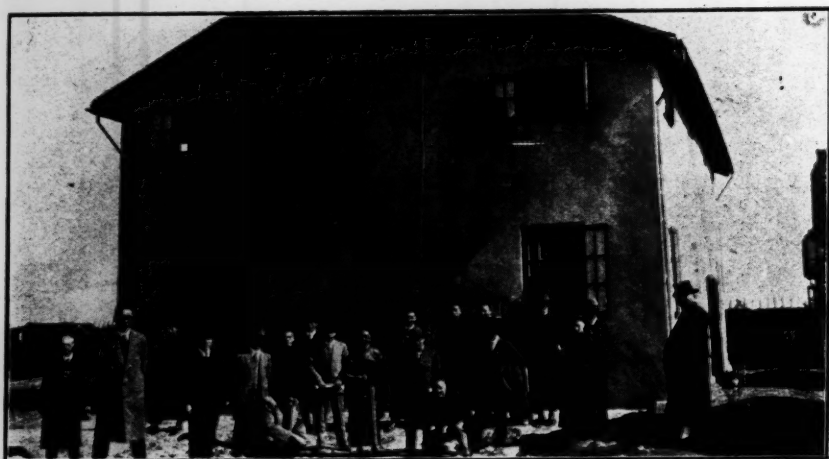
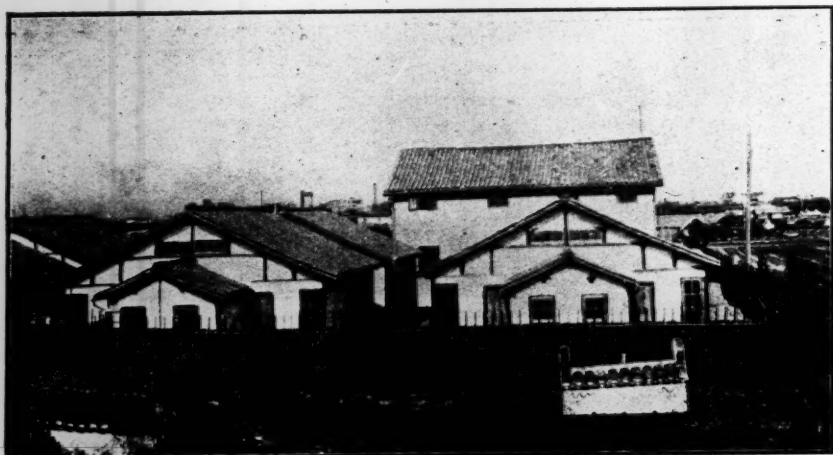
"The average man believes that his ancestors know what he is doing and thinks that the souls of good and evil men go to different places, the good to be rewarded, the bad punished—that there is government in the next world. He believes that not only demons but the souls of the departed wicked may punish living men."

5. "A Study of the Religious Beliefs and Practices of the Common People of China," A. G. Parker, Chinese Recorder, August and September, 1922.



HELPING THE WORKER.

Workers' huts at Pootung, Shanghai, before the Y.M.C.A. started its Model Village. (See page on opposite side.)



MODEL HOMES AND "MOTT" HUT

As erected in a Model Village at Pootung, Shanghai by the Y.M.C.A.
(Note page on opposite side.)

"As regards religious practice the average Chinese has not read any religious books. He believes that a man can be a Buddhist, Taoist and Confucianist at the same time. He goes to different temples, less than five times a year, and Buddhist predominantly. He prays at the temples, mostly to the temple gods—praying chiefly for prosperity and for healing of disease.

"He employs priests at funerals—it makes no difference which, (the Buddhist more frequently as socially superior or probably more efficacious, the Taoist in many localities as cheaper). His religion costs him little more than one dollar per year and he has given, in his lifetime, about two dollars for the building or repair of temples.

"The common man worships in his home about twice a month, praying chiefly to the spirits of his ancestors, and twice a year at the graves. At home, and at the graves, he kow tows, burns incense and offers food. He eats the sacrificial food." Despite his Buddhistic sympathies he says that it is permissible to kill animals."

We find here not only evidence of inherent religious practices that we may expect Christianity to find difficulty in uprooting and barring from the Christian community—such as ancestor worship, demonology and a tendency to eclecticism, but the graver dangers of the non-relation of religion to life, a divorce of religion from the teaching of practical ethics, the lack of a definite ideal for life or of any demand for conviction to a spiritual cause and loyalty to any dominant personality. There is no emphasis on the sinfulness of sin, no evidence of assurance of salvation from death to life or of responsibility for the spiritual welfare of others.

On the other hand is there not most heartening promise in the fact of a nation-wide allegiance to "The Unknown God," of faith in the existence of a spiritual world, a seeking after protection and approval, the belief that man is by nature good and should first seek after righteousness and that life on earth is ineradicably linked with that beyond?

But are the Christian call for loyalty to Jesus, its exaltation of his life as the pattern for all, of the perfection of the one personal God and the possibility and need for all men to know His will and to draw unto Him, any more foreign and alien to the average Chinese than for the early Gentile world, the savage Teutons, the people of medieval Europe or for those hundreds of thousands of Chinese who have already found light and life in Christ?

Wherever Christ is not made the master and guide to life he remains foreign and is disdained or emphatically rejected as incompatible with the accepted standards. This is no more true in China than in America. When disassociated from the political affiliations of the past the character, love and faith of Christ make a stronger appeal

to the spiritually needy Chinese they seek to serve than to the Western materialist or any indoctrinated Jew or Mohammedan. There may be inherited beliefs to be dispossessed but no barrier of conviction, no loyalties to be overcome. What is there of religious value or conviction in Chinese literature that is the common heritage of this civilization from which may be deduced a "Religion of the Chinese"? Disregarding special Buddhist or Taoist tenets accepted by individual men we may say briefly that the common or basic assumption of thinking men, as evidenced by the classics and literature of all schools is that there is a Supreme Power, Heaven, which is worshipped without an image.⁶ Spirits are considered to exist and are considered as potentialities responsible for duties pertaining to celestial, terrestrial and aquatic affairs. A duty of the ruler is to serve as chief priest for the people, seeking divine favor and complaining to the spirits in the case of calamities.

In such articles as "Christian Attitudes in Chinese Religions" appearing in the July RECORDER and "The Religious Revolution in China" of February, 1926, and in those contributed by Dr. Rawlinson and presented in the CHINESE RECORDER during the past year, we have had pointed out certain high levels of Chinese thought that we Christians of the West generally do not recognize but that "should be regarded as favorable to the indigenization of the Christian religion in China—as indicative that Christianity may indeed become naturalized in China" and which also help us to appreciate more clearly wherein the Chinese view of the universe, God, man and ethics is different or foreign and where deficient.

First, as to the Chinese conception of the fundamental nature or basis of the universe we find in Chinese literature, on the whole,⁷ "a definite spiritual approach to the nature of the universe and man." Despite the materialistic emphasis of the present "tide" there is the old and generally accepted conception that "that which is back of the universe is ethical and immaterial, this involving an ethical obligation and outlook for man that is most significant. This is religious in recognizing a universal ethical bent dominating the relations of men to each other and to the universe and as involving a mystical relation or attitude on the part of man to the ultimate Tao or nature. To most Chinese thinkers there is seen back of matter an entity whose chief quality is ethical love—man lives in an ethical universe.—With such a theory Christianity has no conflict."

Regarding Chinese ideas of the Supreme Being we find that some Chinese have expressed themselves in ways that point to the existence of a Personal and Ethical Supreme Being. Dr. Rawlinson says,⁸ "I do

6. "Some Chinese Ideas of the Supreme Being," F. Rawlinson, Chinese Recorder, November, 1926.

7. "A Prevalent Chinese Theory of the Universe," F. Rawlinson, Chinese Recorder, September, 1926.

8. "Some Chinese Ideas of the Supreme Being," F. Rawlinson, Chinese Recorder, November, 1926.

not imply that the mass of the Chinese people hold these ideas with equal clarity, that they have been, as they should be, at the focus of religious attention of either the few or the many, or that they are complete . . . there is, however, in China a general recognition of a Supreme Power, though among the illiterate masses this probably only amounts to a vague realization of a fatalistic drive in human affairs."

"Many theistic terms are used in Chinese literature. There are frequent references to a 'first cause' or origin, and although all writers give prominence to the ethical nature of the universe they do not always imply personal attributes. The moral sense and cardinal virtues (found mostly in Confucian sources) which are thought of as originating in the Supreme Power are spiritual values, as omnipresence, omniscience, omnipotence, as being eternal, self-conscious, wrathful—all implying personality" as clearly as the Israelitish conceptions of Jehovah. The terms "T'ien" and "Shangti" commonly mean the same. Dr. Rawlinson concludes that the Chinese do recognize God's holiness but that the conceptions of human sin and unworthiness are not so prominent in determining the relation of the individual to God as the idea of the incomparable greatness of the Supreme Power.

The worship of the inferior deities are often thought of as involving worship of a Supreme Being as well as the elaborate ceremonies at Peking. Dr. Rawlinson does not attempt point for point parallels with the Christian ideas of God but sees, "no essential difference between Chinese and Christian ideas of the ethical nature of the Supreme Being."

"Thus instead of claiming, as many Western Christians have felt justified in doing, that Christian ideas about God are all original and practically unknown in China we might rather say to the Chinese 'We want with you to learn how to serve and love God by doing it in the spirit of Jesus.'" "In China men have often been reminded of the love of the Supreme Being but have rarely been called on to love him. In fact we find no such idea. Generally speaking in China men are called upon to Honor those above them.

"The religious experience of China includes much knowledge of God. On this a fuller experience and a more adequate service of God and man may well be built." Notwithstanding the apparent multiplicity of gods and faiths in China we may say that here, as with no other people, save perhaps the Jews and Mohammedans, as regards the idea of God the field is prepared for his fuller manifestation and in China manifestly with less formidable barriers of dogma to becloud that vision.

In a study of Chinese ideas of human worth or value of the individual, an essential feature of Christian teaching, Dr. Rawlinson⁹ asks

9. "The One and the Many in China," F. Rawlinson, *Chinese Recorder*, June, 1926.

the question whether this is not also a Chinese conception. After quoting widely from many Chinese schools he concludes:—

"The Chinese have had and acted upon a recognition of the moral equality of individuals—including equality of opportunity, of moral responsibility to act up to one's obligations and the possibilities of moral worth. All individuals are considered as under obligation to develop themselves ethically though at times individual worth is seen as correlating with mental capacity and at times rulers were wrongly looked up to as being greater in moral worth than their subjects. . . . In the last analysis the moral significance of the individual has counted for more than either his blood, brains, brawn or opulence."

This conception of the intrinsic value of every individual is also manifest in a study of Chinese proverbs and epigrams. It is wrought into the fiber of this genuinely democratic and moral people and "in so far as Christian workers put their emphasis where Christ put it—on the ethical value of personality—Christianity should have no difficulty, when understood, of fitting into the life of China."

Admitting the manifest "foreign" affiliations of Christianity, with the consequent political embarrassments from which she must be freed, in *what* lies the essential "foreign-ness" of this faith we profess? Not in the insistence which Christianity makes that true religion and righteousness must make an inner and individual appeal and cannot be implanted in any individual or nation by compulsion. Not in the ideas that forgiveness and non-retaliation are a surer means to peace than intolerance and vengeance. China is the ancient home of these ideas despite her apparent need for these teachings today. China repels Christianity no more for maintaining these doctrines than does Europe.

To approach the question from but one other angle we may ask how the Chinese idea of altruism compares with the Golden Rule¹⁰—with Christ's conception of one's neighbor and the relation of my strength to his need. The germ idea of reciprocal love is found in Confucian teaching, to this was added the Buddhist thought of the vicarious life and it is in this phase of Chinese ethical teaching that we find the most "striking similarity" with Christian teaching. As Dr. Rawlinson says, "It is clear that the idea of reciprocal love, 'Love men as yourself,' is deeply rooted in Chinese thought. It is not borrowed and negative. It is an original and positive Chinese ideal. It is not a matter of scholars and recluses but is found in popular life and thought."

Faced by such conceptions, the heritage and to some degree the belief of the average Chinese man and woman whom we meet, how is Christianity to be presented in China so as to attract rather than to be disregarded or to antagonize—so as to overcome the charge of being so foreign to Chinese life and needs as to be incapable of complete acceptance?

10. "The Golden Rule in China," F. Rawlinson, *Chinese Recorder*, October, 1926.

Surely not by categorically denying and belittling the religious faith we do find and as surely not by attempting to reclothe the Christian message with the images and saints of the Chinese past nor on the other hand by insistence upon any of the rival rituals, creeds, and organizations of the Western churches. To be true to the insight and method of her founder Christianity should surely build by recognizing the permanent and basic religious conceptions of the individual Chinese and then supplement them with those emphases found in Christ which they lack. With Jesus we must "fill-full the Law and the prophets" of *China* by building more directly on this great substructure of belief in the spiritual world and the ethical nature and worth of every soul, by placing our emphasis on the personal character of the dimly known Supreme Power and demonstrating man's personal relation to Him.

Rather than by requiring the adoption of our heritage of "essential systems," of sacramentalism, our theories of atonement, our ideas of a closed revelation, shall we not do the most for the cause of Christ in saving men from blindness and bondage to the life with God if we will simply exalt the life and faith of Jesus as above all else acceptable.

As Professor Drown has so well stated it in his lectures on "The Creative Christ":—¹¹

"There is that in Christ that can appeal to and satisfy the thoughts and hopes and aspirations of every age and every period of human experience. That Jesus Christ is always the same does not mean that he can always be apprehended in the same way, or that his value and meaning for human life can always be expressed in the same terms. His greatness eludes any complete understanding. The best that any age can do is to make him real for that age, and then to hand on to the new age the ever recurring task of understanding him anew, as human life changes and new problems call for new solutions."

This is especially applicable to our task of revealing God in Christ to the new world and age called China.

"God—the Christian God," says Drown, "is the source of human life, the foundation of human fellowship and can only be found in and through the human fellowship which comes from Him. . . . He can be found only in and through the human life which comes from Him."

To reveal God to the Chinese, an active demonstration of the Christ character and love is indeed the first essential but so long as the barrier of the "foreign" dress is upon Christian propaganda the chief and greatest obstacle to her acceptance will remain. It is not necessary that the foreign ambassadors of Christ leave China or that the mother church in Western lands withdraw her support, which would indeed cripple the Chinese Church at this formative stage, but now, and with a less uncertain

11. "The Creative Christ," E. S. Drown, MacMillan Co., N. Y., page 1, 31.

note, the Christian forces in China should demonstrate that they *no longer* depend upon or seek the protection, privileges and "rights" ensured by foreign political force. It must be made clear that Christianity is *not* to be identified with western systems of government, capitalistic greed or material philosophy. At the present it is just these relations that chiefly characterize Christianity to China as of questionable worth and it is fortunate for the future of both that the charge of "foreignism," of being "running dogs of imperialism" and the like are now being made.

The opportunity is now given for the Christian movement to declare itself unmistakably as reliant upon spiritual forces and brotherly love alone, and as repudiating with China every western denial of justice and individual right.

It is, however, not likely that such demonstration of the single purpose of Christianity will or can be made at this time by all of the several organs of the Protestant body, still less jointly with the Roman Catholic representatives of the Christian faith, and while seeking this end we must at the same time allow the existing Chinese Christian fellowship such freedom of self interpretation and expression as to justify the sincerity of our assertions.

There is here a call to yet wider inter-denominational tolerance, to greater emphasis upon the unity of Chinese and "mission" interests, possessions and control and increased exaltation of Christ as above all churchly systems.

The Chinese as a people are not antagonistic to but approve the major Christian teachings of life, as primarily spiritual and dependent upon God, and the need for universal brotherly love and forbearance. There is general approval of Jesus the man, insofar as he has been seen at all, and also recognition of the beneficent fruits of Christianity; but it will take more of the courage and sacrificial love of Jesus for foreign and Chinese Christian alike if we expect to gain a wider and more revolutionary response to his claims—both within and without the Chinese Church. "Christianity will not be naturalized in China until the Christian ideal of human equality is embodied in attitudes and conditions of Christian work in such ways, that the actual as well as the potential moral equality of the Chinese is so unmistakably recognized that the Chinese have no doubt about it."¹²

The foreign contribution that must yet be made to China is *renunciation of authority*, not only disclaiming protection, economic and church control but renunciation of authority in religion and reliance upon the dynamic of spiritual conviction.

The dry bones of ethics and religious faith in China need the breath of life that is only to be found in demonstration of such vicarious love

12. "China as an Equal," F. Rawlinson, Chinese Recorder, August, 1926.

as was Christ's, such dependence upon the protection of God alone as he showed possible, such purity of life and motive as Jesus demanded and such fellowship in union with Him as will surmount all barriers of race, language, class and heritage.

The magnetic person of Jesus will command loyalty and convict of sin, will reveal God and inspire to eternal life in China on a greater scale than has ever been witnessed but not until his name has been divested of the "foreign" label and when those called Christian lift him up in the beauty and simplicity of *his personality alone*.

What the Chinese Are Doing to Rid China of Leprosy

T. C. WU

PRIOR to the organization of the Chinese Mission to Lepers there was very little or nothing being done by the Chinese in the matter of eradication of leprosy and relief of the lepers in this country. What had been done heretofore was done on a very small scale under the auspices of different missionary bodies which were invariably supported by the Mission to Lepers in London or the American Mission to Lepers. With the exception of the Canton Government, which has been co-operating for some years with Christian missions in giving financial aid to maintain the work of Shaklung and Tungkun Leper Asylums and of the Fokien provincial government which has been maintaining two leper villages in Foochow, the Chinese nation, as a whole, has practically done nothing to rid herself of leprosy. Hence this most dreadful disease has been allowed to take its own course until to-day. China is estimated by von Vloten to have as many lepers as one million, or 2.5 per mille!

Inspired by the noble example of Christ who not only cleansed every leper he met, but also deliberately commanded his disciples to do the same, and influenced by the recent visit of Mr. William M. Danner, the general secretary of the American Mission to Lepers, a group of earnest Christian men and women in Shanghai, feeling their sense of responsibility, got together and organized the Chinese Mission to Lepers with the object of Christianizing the lepers, relieving their physical sufferings, and eradicating leprosy in China at the earliest possible date. Mr. Tang Shao-yi, the veteran statesman of China, was made the honorary president. Governor Sah Ching-ping of Foochow, Dr. Wu Lien-teh of Harbin and Mr. William M. Danner of America were appointed as the honorary vice-presidents. Mr. William Yinson Lee, a very aggressive Christian business man and a great

friend of lepers, was elected as the president; Dr. Fong F. Sec of the Commercial Press and Dr. E. S. Tyau of St. Luke's Hospital, both well-known Christian workers in Shanghai, were made the vice-presidents. Mr. N. L. Han, the manager of the National Transport Company and an active member of the Church of Our Saviour; Mr. J. C. Lind, the accountant of the Hongkong National Commercial and Savings Bank and an active member of the Cantonese Union Church, are serving as the treasurer and assistant treasurer respectively. Dr. Henry Fowler of the Mission to Lepers (London) was named honorary medical adviser. Rev. T. C. Wu, the promoter and for six years the pastor of the North Shanghai Baptist Church, was appointed general secretary of the Mission. The rest of the committee members are Messrs. P. K. Chu, F. M. Sah, M. T. Tchou, Anson T. Wong, Dr. U. K. Koo, Mrs. D. S. F. Chur and Rev. K. C. Yang. Most of them are outstanding Christians and social reformers in the community of Shanghai.

With the backing of such a group and with such an important cause that it represents it is no wonder that the movement is developing rapidly. In less than half a year since the founding of the Mission several auxiliaries have already been formed in such cities as Swatow, Hongkong, Amoy and Foochow. Many applications have been received from different parts of the country asking for information and permission to form similar organizations. Since the publication of our pamphlet entitled, "Leprosy," we have received hundreds of letters asking for it. These letters have come from practically every province in the country, and some have come from even such remote countries as the Straits Settlements.

It is gratifying to cite a few instances of the warm support that has been given to this young Mission. The girls of McTyeire School in Shanghai take such an interest in the Mission that they have been making systematic collections for it to the amount of from fifty to sixty dollars per month. It is interesting to know that one of the classes—1928—has so interested itself in this most humane work that it is now known as the "Pig Class," centering all its activities on helping the poor lepers. Not long ago the class gave a splendid operetta to a large audience for the benefit of the Chinese Mission to Lepers and cleared more than four hundred dollars. In Hongkong the students of St. Stephen's Girls' College, after hearing an address by the writer, subscribed \$100 at once as a donation to the Mission. As soon as the students of St. Stephen's Boys' College, who had subscribed only \$50.45, learned that they were beaten by girls just half as much in the amount of collections, they decided at once to double it up and, besides, to make regular collections on every Monday! In Amoy the Tung Wen Institute and Anglo-Chinese College, the two leading institutions in that noted port, both pledged to do something in the fall term. These are only a few

examples of what a strong support the Chinese Mission to Lepers is getting from schools.

As to the religious bodies the leading churches in the South are planning to make a united effort in the matter of raising money for the Mission. The Do Chi Church and Congregational Church in Hong-kong, and the Chinese Christian Church in Koolansoo, Amoy, each with a membership of over one thousand, have definitely expressed themselves in the matter.

The officials are by no means less enthusiastic in this great social movement. In Canton the writer was favored by General Chiang Kai-shek with a gunboat which enabled him to visit one of the worst piracy-affected regions in the world, Tai-kam, an island donated by the late Dr. Wu Ting-fang for building up a big leper colony. In Foochow I was not only privileged to dine with Governor Sah Ching-ping, but was also the recipient of a splendid gift of the famous Foochow lacquer because I was representing such a good cause. The readers will be interested to know what an intense interest this good governor takes in lepers. In addition to the regular grants that the provincial government of Fukien is making to the inhabitants of two leper villages outside of the East Gate and West Gate, he is writing and selling his Chinese characters to anybody for the benefit of the lepers. I was told by one of his secretaries that the annual proceeds amounted to about one thousand dollars. Indeed, it is rare to find such a kind-hearted governor anywhere.

The Chinese Mission to Lepers is a national, indigenous, independent and interdenominational organization. While it is closely co-operating with the Mission to Lepers (London) and the American Mission to Lepers, and at present receiving a small annual grant from these two sister societies toward the general expenses of the headquarters, it has no organic relationship with either of them. The funds have largely come from the voluntary contributions of the Chinese. As the Mission bears a distinctly Christian character because of its origin and management, it is seeking the closest cooperation with the Christian churches and missionary bodies, but it is not connected with any denomination or mission.

As far as possible the Chinese Mission to Lepers endeavors to do the following things:—

First, to give medical advice and treatment. Dr. E. S. Tyau, the vice-president of the Mission, is treating lepers free of charge in St. Luke's Hospital on every Wednesday morning from ten to eleven o'clock. There are about ten lepers going to him for ethyl injection every week. In Amoy, Dr. Francis Wang, S. C. Chen, C. S. Wu and E. S. Chong have kindly promised the Mission to render voluntary services to any leper who needs treatment. Dr. Henry Fowler, our

honorary medical adviser, who is undoubtedly one of the best authorities on leprosy in the Far East, is giving his free services to many afflicted ones in making examinations and offering medical advice. It is hoped that before long the Mission will be in a position to employ a full-time medical secretary to look after the medical phase of its increasingly important work.

Secondly, to direct patients where to go so as to get the best possible treatment. The Mission is already rendering valuable service in this direction. Because of the immensity of the country and scarcity of good leper asylums patients are at a loss as to where to go for treatment. Through our help a number of unfortunate people have been properly placed for treatment. Let me cite a few typical cases. Here is a young lady in Swatow, well educated and very intelligent. She had been engaged to a Y. M. C. A. secretary in that city for a number of years. Just ten days before their marriage, set for this Chinese New Year, she was suddenly discovered to be a leper. Consequently, their marriage was postponed indefinitely and their engagement broken because of the pressure that was brought to bear by the parents of the young man. What a sad case! That she became most desperate, heart-broken and would do anything to end her cursed life is a matter of course. But what could she do? Through the help of the Mission this unfortunate young lady has now found her way to Dr. Main's Leper Home for Women in Hangchow and is making good progress toward recovery. The writer received a letter from her not long ago in which she says:

"DEAR MR. WU:—

In receiving your favor yesterday I am aware of the fact that you always remember me and my disease. Hence I feel very much comforted and most grateful to you for your kindness. You will be pleased to know, I am sure, that my condition has been improving considerably since I entered into this hospital. Not only I feel it myself, but the doctors have also told me so. I hope that after passing this winter all the symptoms of my disease will disappear. This will be the greatest joy in my life!"

Here is a young man, aged 28, also a native of Swatow. He became a leper when he was only twelve years old. Being a son of a well-to-do family he had tried all kinds of medicines and doctors, but all in vain. He had been arrested several times by the police and put in the Leper Colony of Swatow which is more like a jail than an asylum and altogether unfit for decent residence. His family spent several hundred dollars in order to secure his liberty. In response to his appeal for help we "smuggled" him from Swatow and placed him in the Hangchow Leper Hospital. Only a month ago another young man, who was then an employee of the Shanghai Commercial Press, came to our office asking us if he had leprosy. We examined him and found that he had had

the disease for about three years. By our advice and introduction he willingly gave up his work and entered the same institution. By the request of Miss Shin Tak-hing of Hongkong Y. W. C. A., we are now helping another young lady in the said port to secure a proper place for treatment. She is said to be very wealthy and highly educated.

Thirdly, to publish literature on leprosy with a view to enlightening the public. "The Christian leader and the Chinese philanthropist," says Dr. Henry Fowler, "certainly owe it to their age to arouse public interest in service of the community. The stricken leper, the poor, the insane, are worthy of his best thought and care. We go further and urge that it is the duty of foreigners and Chinese alike to make it widely known that the menace of leprosy in many places calls for early attention. The first essential in solution of this problem is the creation of a public conscience." (See pages 442, Chinese Year Book for 1917). One of the principal reasons why China has more lepers than any other country in the world is the lamentable lack of a proper knowledge concerning the nature of leprosy, its nation-wide prevalence and its miserable consequences. Consequently, both our government and people have been sadly indifferent about it and no constructive effort had ever been made to cope with the situation. It is the task of the Mission to educate the public as to the gravity of the problem by public addresses, newspaper publicity and the publication of literature. The Mission has already published a pamphlet entitled, "Leprosy" and a periodical known as, "The Leper Quarterly." A book entitled, "The Administration of a Modern Leper Asylum" is being prepared. All these publications will go far and wide as a "Gospel of Hope" and a call for arms against the mighty foe of Leprosy. If the Chinese Mission to Lepers does not accomplish anything more than "create a public conscience" in China, I believe its existence will have been justified.

Fourthly, to advocate the best and most up-to-date methods of combating the scourge of leprosy. Before the discovery of chaulmoogra oil, leprosy was considered to be an incurable disease and the moment a person was discovered to be a leper a funeral service would be conducted in his honor and he would be regarded as an "outcast," if not buried alive. Now with the availability of this wonderful curative agent a leper is hopeful of recovery and any nation can free herself from the scourge if she so desires. With the wonderful progress of medical science we are more and more in a position to control the disease. Besides introducing new knowledge of fighting leprosy through literature, the Mission hopes to send its secretaries in the near future to such noted leper colonies as Culion in the Philippines, Kwangju in Korea, Purulia in India and Molokai in Hawaii, where the modern scientific experiments are being successfully made, with a view to improving our own asylums.

Fifthly, to distribute and supply the ethyl esters of chaulmoogra, hydnocarpus and other oils. It sounds rather strange that in spite of the discovery of these wonderful medicines of leprosy, many leper asylums in China have never used them. But when we understand their financial difficulties we cannot but sympathize with them. When I was visiting the Sheklung Leper Asylum I asked Father Deswazieres, superintendent, why they did not try chaulmoogra oil. His frank and laconic reply was: "We have no money." That is the real trouble with most of the leper asylums in China. They are struggling for existence. What help they are getting from the government or the Missions to Lepers are barely enough to meet the physical needs of the lepers. So the first thing that the Chinese Mission to Lepers has decided to do is to supply the oils free of charge to the most needy asylums.

Sixthly, to render financial assistance to the existing asylums. Generally speaking, the leper asylums in China are pitiably short of funds. Consequently, they are limited in capacity, working under great handicaps and not accomplishing as much as they might. While visiting the Swatow Leper Colony, which is now a municipal institution, I was met by a delegation of three lepers who petitioned me for help because, as they said, they had not sufficient food to eat and many of them had no beds to sleep on and no mosquito nets for the summer. That colony should have had at least four hundred inmates instead of the forty-one resident at the time of my visit. Splendid as their work is, there are other leper asylums in the country that might be doing much better and more far-reaching work than they are doing now if they only had money. The Chinese Mission to Lepers considers it its sacred duty to raise funds to support these noble institutions, regardless of whether they are government, private or missionary. Plans are being made to conduct soon a nation-wide campaign to raise the needed funds in addition to the "pig" banks and collection boxes which are already working for the same goal.

Seventhly, to secure government co-operation and legislation so as to make it unlawful for any leper to live in any community. That leprosy is a highly contagious disease is now an established fact. There is only one way to protect the public from this scourge, namely, segregation. Segregation was mainly responsible for the rapid decline and disappearance of leprosy in Europe where the disease used to be most prevalent. Between 1094 and 1492 A.D. there were as many as 21,000 leper asylums in Europe, and in 1229 there were said to be 2,000 leper houses in France alone. History tells of several royal lepers, including Henry IV of England, Robert Bruce of Scotland and Louis XIV of France. But the last leper in England died one hundred years ago and we can scarcely find any of them among the European countries, excepting in Norway and Sweden. The principal cause was

the enforcement of strict segregation. As Munro states, "the countries in which the condition of the people improved most rapidly, in which the strictest segregation and the most severe laws against leprosy existed, got rid of it at a comparatively earlier period than those labouring under reverse conditions; a marked instance of which is Norway, in which it lingers to the present day, the country being still poor, and only lately having passed laws encouraging segregation, never having had severe laws affecting lepers." Vandyke Carter states that "the most patent fact seems to be, not that of a general improvement in the diet and habits of the people, to which indeed influence must be allowed, but rather the vigorous measures adopted for checking the progress of this new scourge. . . . It cannot but be admitted that the utter ban under which lepers were put by law and custom had the greatest influence in checking and eventually eradicating their intolerable malady; it may be said it was thus stamped out. Nowhere in the East does there appear to have ever existed such machinery; and here the disease is probably as rife as ever, and certainly rendered more inveterate by the tolerance of centuries." (See Sir Leonard Rogers' and Ernest Muir's "Leprosy," pp. 5-6). It is hoped that through the agitation and good work of this Mission the problem of leprosy will soon get the recognition of the government in enacting proper laws and making generous grants so as to make it possible for this Mission to accomplish its great aim—Ridding China of Leprosy.

The last and the most important of all its tasks is to uplift the spiritual life of the leper. Other things being equal, one with faith and religious conviction is a happier and better person than one without them. This is especially true of lepers who are considered to be outcasts and supposed to have no hope either of this life or of the future one. Dr. James A. Lee of Pakhoi Leper Hospital writes: "It is the most powerful incentive for expressing in action the motives of self-seeking and self-indulgence of a leper because of his firm belief in the doctrine that no matter to whichever side his earthly actions belong—good or evil—his future has already been settled and everlasting doom predestined." On account of this fatalistic belief the leper will naturally ask this question: "What is the use of trying to be good?" The most grotesque and immoral practice among the male and female lepers in the South of "selling leprosy" to somebody else by inducing people for sexual intercourse is merely an expression of this erroneous idea. If there is any power that can uplift them to a higher plane of their moral and spiritual life by giving them comfort, truth, inner joy and hope, it is Christianity. "I came to save the lost," said Christ. Wherever his gospel is preached, we invariably find cheerfulness, submission, patience, contentment and hope on the part of lepers. Being convinced of the saving power of Christ this Mission will do its best in seeking after the spiritual welfare of the lepers as well as their physical benefit.

Village Evangelism

NETTIE MABELLE SENDER

IV.

PRINCIPLES OF RELIGIOUS EDUCATION IN VILLAGE EVANGELISM.

RELIGIOUS education is of primary importance. For this reason it must be taught understandingly. God wants China to live the highest and best life as known in the life of Jesus Christ. This is not yet being done in the villages. Village classes reach more people, and have them less time than the schools, hence are relatively more important. The village people have more difficulties and fewer advantages so that when we go to them we must go with the best and teach it to the best of our ability in the power of God.

God wants the village women and children to live their greatest life in loving and happy fellowship with Him as much as he wants the men or the children of the boarding schools. As children are the easiest to teach and as they accept instruction readily we must provide the best instruction for the village children. Yet we must not neglect the mother who has already been sadly overlooked. She also must have a chance to live the rest of her life in happy useful service in Christ. We must take the Gospel to the village women and make it live in their experience, enriching it as much as possible. The good that may be done in this way none can foretell. Such women will not go as far as the child in learning. Nevertheless they must be led toward the same goal and helped to reach as high levels of effort and experience as possible. Too often the women are not considered capable of learning; in reality they are as capable as any one else. They have had no chance to develop their latent powers and show their capacities. As a result they cannot train their children, or guide their households wisely. Children of school age are behind the child who has had training from birth, not because they are inferior in intellect but because of lack of training in the earliest and most important years. We must, therefore, teach the village mother. Though the instruction given be ever so little, it will change her outlook on life and help her to enter a larger world. It will indirectly enable the children to learn more in their early years, when they should be forming useful habits rather than running on the streets all day long doing as they choose. The girl in her teens, though already married, must be taught the great things of life and given a new vision of the life of a woman as wife and mother. If the mother learns but a few things she will be turned from the idolatrous and ignorant life of the past into a full life of sympathy for the new learning of the child and will have a hope for him that she could not have had before. Even though her education be meager her outlook

will be different. She will thus be able and willing to direct the family in a positive way toward the great goal; and thus all in the family can function in the kingdom of God on earth.

The aim of religious education is to find and release the latent powers and possibilities of the people and develop them harmoniously so that they may live in the highest way in their social environment. Religious education develops social beings through their functioning in a social world. The women and children who are taught will not only be Christian themselves but will be made to see the importance and responsibility of leading the community to be Christian also. It is one thing to be an individual Christian and quite another to live a life that will help develop a Christian village.

In the process of education teachers must make a reverent attempt, in the spirit of Jesus, to understand God's laws of human development and to co-operate intelligently with Him. We must work to conserve every single life. A brooding anxiety must never cease in us until all are brought into this fellowship. We want to conserve every single life in establishing the kingdom of God. All are precious to Him and He wants all to enjoy this great life. One soul is more precious to God than the whole material world. We must work intelligently according to God's plans and seek to learn how children grow and how the women develop their experience. Our teaching must fit their lives. The agencies of the greatest influence in the life of the village folk are the home, and the great recurring festivals. These must be made to contribute positively to the new life. All must be led to *want* to drop out the old life and take on the new, because it is so attractive and meaningful to them.

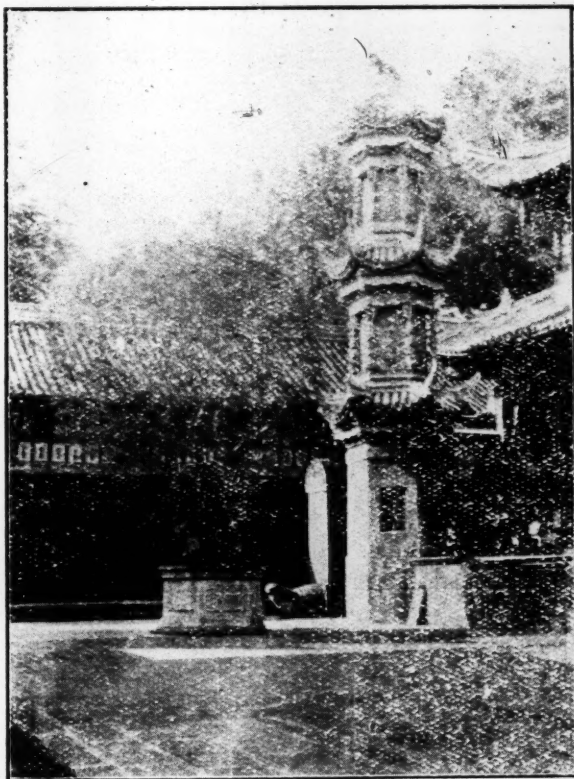
It is by means of conscious, organized education that a family, a village, a nation consciously shapes its future, and thus makes the future largely what it wills. The women play a large part in this shaping of the future. If the villages do not have an adequate vision of the future and the present in its relation to the future, village evangelists must help them develop it. It is a slow process to change the life of a village and takes a long time but is relatively permanent, however, for counting in years instead of days the permanent and enormous changes are stupendous.

Why is education necessary? Why not leave them where they are? They will not stay where they are and will live on but not the large abundant life they are capable of living: and since God wants all to live their greatest life we must do our part to lead them into it. Man must adapt himself to his environment and in so doing there are various disciplines necessary which come only through education. Humans do not easily adapt themselves to a new environment. Village women in classes do not like to eat together and live in a room with women from other families,

for they have never learned to move in a social circle larger than their own families. The women live in a complex family organization and, for the most part, they do not have the education necessary to enable them to fit into a larger social group without friction. Society in China is complex; it is growing more complex; to keep pace with this growing complexity of life village people must be led into a fuller life than they have known in the past. For this only the Christ life is adequate. The uneducated cannot systematically and wisely help in modifying their village society to become Christian. They must learn to change their habits as changes in their environment demand. They cannot do it without Christ for they need his spirit of love and long suffering. Changes should be made intelligently, for the present generation is moulding the modes of thought and living in human character, and passing it on as a legacy to the succeeding generations. We are responsible not only for the generation now living but also for the generations yet unborn. Last and most important, villagers need help to enable them to live among their fellowmen the highest life of service; for "ye are saved to serve." China needs help not in *knowing* Christ alone, but in *living* Christ. Without Christian education no one can live his best, achieve character, and help establish a reign of peace upon the earth. The villages need us—not in *knowing* Christ alone,—but in *living* Christ, growing daily in service "from glory to glory."

Education should not lead the people away from the village to seek a life elsewhere as the most worthwhile life; it should prepare them to live the best life possible in their own village by working to reform it according to the principles laid down by Christ. The villagers are the "backbone" of the country. They are not necessarily uncouth or unlearned. The transformation of the villages of China into Christian communities will mean the transformation of China into a Christian nation. There is no greater work for the missionary than that in the rural districts.

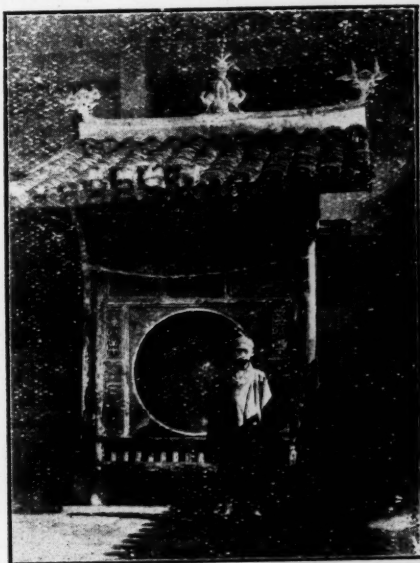
The great miracle of life is that man is able to respond intelligently to stimuli. As the stimuli are many and varied, education must direct the choice and use thereof. Memory and habit make education possible. By memory we hold the past as a unit, and habit makes some learned things so automatic that we need not think of them, and can do them while at the same time we take up things to which we need to direct all our attention. The routine of life is cared for in our habits, and we are free to go on to greater progress. Habits conserve our real strength, they are capital laid up. Workers with children must form right habits as early as possible, and as many as can be connected with their life experiences. While the habits are being fixed as few exceptions should be permitted as possible. Traveling evangelists find this hard because they are with the children such a



Memorial Temple to traditional builder of irrigation system on Chengtu plain



Buddhist Crematorium, Chungking, Sze.



Ancient Monastery Bell, Chungking, Sze.

Photos by W. R. North.

short time each year. The home people, especially the mother, need to develop sympathy with the child's new learning so that they can help him. The adults, the mothers, must be led to change habits which have already become fixed; and late in life form new habits which should have been fixed in childhood. The village mother is slow to learn because she has so many duties to take her attention and interest. All drill must be closely connected with life situations so that they can get as much practice as possible in forming the new habits. Christian teaching not connected with life is not really learned and no evangelist should deceive herself into thinking that it is. They must want to do things for their own sakes, and this desire must be inspired in them by the evangelist who is the educator. This evangelist-teacher should be careful that all habits which are being formed are desirable, as it is harder to break fixed habits than to begin new ones. Unless the new truth comes within the experiences of the village people and is connected with them it does not touch their life. The real test is whether the one taught is growing, and living in a larger world after each lesson. The center of attraction in education is not the lesson but the pupil. There will be growth in the pupil if the teaching results in learning. The lesson taught must be linked up with life situations and the experiences of the people so they can put it into practice and be more efficient in society than before.

Life is a unity. There is no such thing as religious and secular life separated from each other. It is all religious or it is not. If the religious teaching does not touch all phases of life it touches none. There is no such thing as a Sunday and a week-day religion. If the village people live one life before the missionary, and another in her absence, it simply means that their effort is superficial and that the Gospel has never vitally touched their lives. If they must resort to idol worship and magic in times of trouble and sorrow it means that the Christian life has not adequately gripped them. They do not yet know in experience the power of Christ. He is still not theirs in any real sense, for they fear to depend upon him. The idol may not be dependable, and they may feel that it is not; yet it is the thing on which they have relied, and so they easily turn to it again. The missionary, then does more effective work when she links up the Christ-knowledge with their experiences than if she teaches doctrine, rules, or ordinances no matter how good these may be. Success depends on the teacher, her methods, and her personal relationship with God. The teacher must lead them to experience the new truth; and not impose ideas or deal out fixed judgments and conclusions. She must live among the people and lead them to have a thirst for more knowledge and must connect it up with life situations so that they become men and women of wisdom. The wise evangelist, after a thorough study

of the place and the people, makes a program to meet *their* needs. Anything else is superficial. To import a system of religion from the city to the rural districts is useless, it will not educate unless it contains that which will help them to achieve character in their own environment. Learning facts is not education, and certainly cannot be called religious education. Every concrete situation is practically always social and the villagers must be educated to respond rightly and freely where they find themselves in society. They must be taught how to make the right response in a given situation, voluntarily, and not because a rule is laid down. The response is the supreme test. If the response is not right something is wrong with the teaching, not with the village people. Adherence to rules does not build character. There is a far greater work than the laying down of rules. Christ gave principles, not rules. They can make their own rules once they have the right principle. "Don'ts" do not help a person to achieve character.

Educational evangelists must seek to know the latent powers of the villages and develop them. They cannot do other than develop the powers with which people are endowed. Their natural capacity cannot be increased. No one has ever been developed much farther than the fringes of his capacity. To believe this, however, does not in any way decrease the responsibility of the teacher. Evangelists must be careful what sensation the people get from the teaching, and must know how it will be interpreted. Herein lies a great responsibility on the rural worker. The teaching brings a sensation, and the people must be so well understood that we can look ahead and know the sensation it will bring and how they will interpret it. Each sensation leaves in the mind an image that will be kept long after the sensation leaves and may work out just the opposite of what the missionary wanted, and at such a time as will be disastrous. Each sensation must relate itself to the life and be associated with the experience of the people in as many ways as possible. They must have a "peg" on which to put their new knowledge and this "peg" is the life situation. It is thus that an imagination is stimulated which grows richer as the experience grows wider. The new truth taught must start the process of thinking, which ultimately will result in a judgment which guides upward. A number of factors enter into judgment; the states of emotion, the volition, conscience, and the self which is that part of us which acts and wills.

The beliefs of the religious educator, who would bring about these results, are of vital importance. The theory must be right if practical results are right. First and fundamental is the idea of God. The philosopher has difficulty in believing in a personal God, a God immanent in His world, a moral God, and a spiritual person. We all believe something along this line and our beliefs, whether preached or not, have their effect upon the people whom we teach. This great ideal

of God makes great demands on our faith, and we must think it through ourselves before we can teach anything with conviction. The evangelist must be enjoying a fellowship with God which she hopes to share with her village friends. We must know what sin is. It is not a thing in itself, but an abstract term to denote the opposite of the fullness of an abundant life, and refers to the individual and social sins people commit. It is a blight on life and stunts the powers and possibilities of life and if not removed will finally shut out life and bring death. Sin is anti-social, and anti-personal. It destroys the community. What then is sin? The so-called gross sins are not so easily committed and do not touch life as vitally as some of the more common ones which kill self and society. *The gross sin is unloveableness and non-service to God and our fellows.* We must get the village women to think in terms of the sins they are committing rather than of sin in the abstract. The sin of selfishness is great, and is eating life out of society both national and international.

We need to educate the village people, both men and women, so that they will know what is worthwhile, and will attend to it. They must grow to *want* to do and *will* to do the right as known in the teachings of Jesus Christ. We can compel obedience but we cannot compel love, and God wants love. One mark of greatness is a great faith with great convictions. The evangelist must have this kind of greatness and so teach others that they will be enabled to develop a great faith and great convictions. They must hold to big and noble thoughts and lead the learner to do the same.

The conception of the Christian life we must teach is that of the life exemplified by Jesus in the largest spiritual sense. We must enjoy, and teach others to enjoy companionship with God. We must get the villages to use every power to discover what is right then daringly will to do it. We must pray more for others. For ourselves we should pray only in order that we may be better fitted to serve.

When the villages have been transformed and revolutionized into places where God is supremely loved, and His kingdom lived out as exemplified by Jesus, then the village evangelist may say with Paul, "I have fought a good fight, I have kept the faith." Churches and schools will be organized in the villages (by the villagers and not the foreign evangelists) that will best serve this great purpose. Anything that does not serve this purpose must be eliminated. Organizations and ritual, as such, have no place. They may be brought in only when they serve constructively this higher purpose.

The village evangelist needs great faith, great wisdom, great love, great capacity for service, and a life deeply rooted in God.

The Ministry of Intercession and Spiritual Teaching*

HERBERT J. MOLONY

THE topic of this paper is the Apostolic motto:—"We will continue steadfastly in prayer and the ministry of the Word."

Very early in the history of the Christian Church the ministers found themselves involved in secular duties; they devoted these tasks upon a subordinate ministry, and steadfastly gave themselves to their spiritual duties.

In these days of rush, push and many complications, we are beset with the same danger. We cannot easily find a way of escape. As missionaries we are solemnly set apart for apostolic duties abroad. Yet the very fact that we have proved successful in certain lines of work has led to our being called to this place (Shanghai) of central activities and administration; and we have changed the highways and by-ways where we used to walk, preach and teach for the office, the committee room, and the distractions of a great city. We are often made sad about it.

I too have been called to administrative work, though thank God that is not the only side of my ministry, and I constantly remind myself that St. Paul, in writing to the Corinthians about those whom God had set in the Church, puts the more spiritual offices first, while "helps and governments" come sixth or seventh on the list. Also in writing to Timothy, who was left behind at Ephesus to administer the affairs of the Church, he gives as almost his last words this exhortation "Do the work of an evangelist, fulfil thy ministry." God grant that we may never allow our God-given ministry as Apostles to sink down to that of business men. And on the other hand, if we have only been appointed "over this business" of serving tables as the seven were, we may make our ministry as Stephen did one "full of grace and power" by the filling of the Spirit.

The appeal of this paper to-day is its emphasis on "the divine glory and the urgency" of "the Ministry of Intercession and Spiritual Teaching." I speak to myself as I speak to you: I do not criticise or blame, but as I am now nearing the same condition of life as Paul the aged "for love's sake I rather beseech you," to review the privileges of your position in the sacred ministries of the Church and its attendant duties.

OUR EXAMPLES.

Intercession and spiritual teaching are our main and highest privileges as workers for God. We *must* speak the Word and we *must* pray.

*Paper read at Shanghai Missionary Association, December 6, 1926.

"God forbid that I should sin against the Lord in ceasing to pray for you: but I will instruct you in the good and the right way," said Samuel, the first of the prophets. We modern ministers may well take warning from these words uttered nearly 3,000 years ago.

Let us look at the examples of our Lord and St. Paul. We may say in general that our Lord spent His nights in prayer, His days in teaching. I do not think that He prayed much for Himself. Doubtless the great spiritual struggle in the wilderness did not end His conflict with Satan, but after that, I think, His own temptations were those of one who had already won the great victory of life. He was thereafter able to devote His prayer time to intercession for others and consideration of how He might help them. Doubtless, also, He devoted much time to communion with His Father. What was He doing during that whole night before He chose His twelve Apostles (Luke vi. 13, 13.)? Was He not praying for and thinking about His disciples, one by one? What a wonderful choice He made—no Pharisee or Scribe among them—but a mixed company of ordinary men, four fishermen, a publican, a zealot, some of whom we know little, and one whom He knew was destined to betray Him. It needed a whole night of prayer to make these decisions, so fateful for Him and the future Church. He followed it up with prayer; to Peter He said "I have prayed for thee that thy faith fail not"; regarding them all He said "I pray for them . . . Holy Father keep them in Thy Name, that they may be one." For Judas surely much prayer is implied in that word "Friend, do that for which thou art come."

There is no need to enlarge on our Lord's devotion to spiritual teaching.

Let us, then, turn to St. Paul. The last we see of him in the Acts is in Rome "preaching the Kingdom of God and teaching the things concerning the Lord Jesus Christ."

His epistles are not ordinary letters; they are full of spiritual teaching. On that also I need not enlarge, nor need I remind you how often He says words such as these, "Always in every supplication of mine on behalf of you all making my supplication with joy." For the converts at Colossae and Laodicea, and for those who had not seen Him, He exercises a great "agony" of prayer, that they may know the mystery of God, even Christ.

Let us then with these patterns in mind, turn to our own case and discuss some practical considerations about the ministry of intercession and spiritual teaching. We may take the two separately, never forgetting that they are inevitably connected. How can the spiritual teacher do without prayer, and how can the praying man fail to speak those things which he discovers in his communion with God?

THE MINISTRY OF INTERCESSION.

Prayer is both the simplest and the most difficult thing that the Christian does. From the moment that he cries out in agony of body or of mind "Lord save me," up to the confident prayer on departure "Lord now lettest Thou Thy servant depart in peace," and "Father into Thy hands I commend my spirit," his whole spiritual life is a ladder of prayer, the side pieces of which are the strong promises of God and its rungs the many subjects of prayer, from the most mundane of our daily needs up to those ecstasies of spiritual experience when the soul is very near to God in worship and adoration. The top of that ladder reaches to heaven. Christ, "The Way," is the ladder, all the promises of God in Him are yea and amen, and only as we abide in Him can we truly exercise the ministry of prayer. To pray aright is to do God's will like the angels, who are always ascending to carry up to heaven the message of our needs and descending to bring us help in time of need.

Intercession, then, must be through Him, and he who would exercise the divine ministry must pray in the Holy Ghost. All real praying Christians know how needful it is to be in an attitude of prayer. I do not stress the physical attitude, though that is helpful, be it standing, walking or kneeling. The latter is most commonly referred to in Scripture; we only have one instance of sitting to pray or meditate. But I refer to the soul's attitude. If the soul is not in touch with God it must first restore the touch. God is always near: the fault of separation is always on our side. We often have to go back and remember when it was that we took our hand out of His, or when it was that we turned our back on Him. Shame that it should be so, yet how often does some attractive worldly sight or some petty irritation with a fellow Christian destroy our communion! God is hurt, the Spirit is grieved, but He does not leave us, it is the soul that has erected the barrier, it is an "earth-born cloud" that has arisen to hide us from our Saviour's eyes. How then is the soul's attitude to be restored? The prayer kneels down but feels bewildered, distracted, cold, hard; he utters the well-worn petitions, tries to climb the ladder, but in a few minutes he is down again on earth and he hurries off to harden his soul in prayerless work. He has not taken time to get back, he has made no confession, he has shut his heart still closer, he has "gone away backward." Now suppose he had shown his determination to get back into the blessed sunshine of God's presence by taking time, by saying to the angel who stood by ready to bless him, "I will not let thee go until thou bless me." Suppose he had tried a well-worn path, a psalm or a hymn, "Just as I am" or "When I survey," or "Hark my soul it is the Lord," gently and slowly sung or said, would

he not soon have heard the sweet voice of the Saviour and opened his heart saying "Come in dear Lord I will never again shut the door against Thee"?

Personally I have found the use of a hymn at the beginning of private prayer a most helpful way of entrance into the holy place, but often the Gloria, or the cry of the Seraphim is enough to attune the soul to prayer.

And when the soul is in the presence-chamber; when confession, adoration and praise have been offered shortly or at length: then the soul is at liberty, there is no rule of bondage there: the personal needs have been mentioned, and the time for intercession has come.

METHOD IN INTERCESSION.

There is no more common request from a Christian friend than "pray for me;" and the promise is easily given. We end our letter with the assurance, "I am praying for you." But often, how often, are we pulled up by the remembrance "So and So has been ill or in trouble, and I have not prayed for him or her." Our minds are faulty, our hearts are not large enough, our time is limited. Probably we all have our prayer lists, our schemes for regular intercession, planned for a weekly or a monthly cycle. These lists need periodical revision. They need time and thought and prayer. It is not enough to think that day by day we can just mention names in our prayers. Alas! our intercessions are too often flimsy and hurried. We should study each friend on our knees, we should lift each one up in prayer, we should exercise real faith for each individual. And if we cannot daily do this, let us spread them out over more days and give more time to each one.

And here I would ask whether true intercession is a resting upon God, or a conflict with Satan. I have known some strong Christians who seem always to be fighting with the devil. I asked Mr. J. M. Hickson, when he was here on his healing mission, whether he wished us who were praying during his laying on of hands to be in conflict for a cure, or to be quietly exercising trust in God's love. He at once said that quiet trust was the right attitude. And so I think, our normal attitude during intercession should be that of trust in a holy and loving Father. Our Lord taught us to say "Our Father," and to end our prayer with, "Deliver us from the evil one."

Yet there must be conflict. The powers of evil are against us. Souls must be snatched from perilous situations. The quiet prayer is likely to become the sleepy or the formal prayer. "Being in an agony He prayed more earnestly." I was greatly struck by Mr. Hickson's prayers. There was no routine or formality about them, and mostly they were full of quiet confident faith. But when he prayed for the drunkard or for the ones attacked as if by evil spirits he poured out his

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soul in strong supplication; he fought the adversary, he claimed victory, he rebuked the demon and cast it out. May God give us such faith, quiet and confident always, yet ready to blaze out in anger against the adversary whenever he dares drag a soul down into perdition. But generally I think that intercession is not done in the atmosphere of warfare but in the restfulness of faith and love. And as the years go on names on our prayer list get transferred to the place where we give thanks for the departed. But as we give thanks for them our hearts are lifted up in joyful anticipation of the reunions over there. Don't let us neglect this most helpful part of our prayer books, the place of thanksgivings for prayers answered and for friends who have gone in to see the Lord.

SPIRITUAL TEACHING.

People are athirst for God and those who teach spiritual things will always get a hearing. But this will not be so unless the spiritual truth passes through the teacher's own soul and experience. In other words, there must be reality. This is what Phillips Brooks meant when he said, that preaching is the conveyance of truth through personality. Stale truths become platitudes and it is wearisome and deadening to listen to a preacher rolling out lifeless platitudes. However true they may be they are dead and cannot quicken the soul. But truth spoken by a messenger who is on fire with the Spirit, such truth is living: such truth makes men free, such truth sanctifies men.

Now we must know the truth if we are to teach it; we must experience its vitalising power, it must enter into the fabric of our souls day by day as surely as our food enters into the fabric of our bodies.

There are three teachers of the truth, the Holy Spirit, the Scriptures and the Church. By the "Church" I mean the company of Christian men who have lived through all the centuries and have left us much of value; but the best of them come far short of the inspired writers of Scripture as teachers of Divine Truth. If you take the Apostolic Fathers or that book, possibly written earlier still, "The Teaching of the Apostles," you are at once struck with the insipidity of the teaching. They are of historic value as giving us evidence about the post-apostolic age, but I never met anyone who read them for spiritual edification. The age of apostolic inspiration had passed, though thank God faith was there, even faithfulness unto death.

The Church is a teacher, but we may pass it by for our purpose and say there are two spiritual teachers, the Holy Ghost and Scripture; these are inseparable. If we wish to teach spiritual things we must go to the Word of God and seek the illumination of the Holy Spirit.

Other sources I have found to be wells without water. I have often been to the sacred and secular poets, to books of sermons, to ex-

positary commentaries, but the only place in which I find messages direct from God is the Scriptures.

I have been a preacher for over forty years, ever since that day when I stood timorously on the beach at Eastbourne and preached my first sermon to thirty or forty children sitting in the sand pews, and it has been my constant experience that the Word of God is inspired and inspiring. It is my habit to seek God's message for the people in prayer: sometimes a subject comes to me, but it seldom seems to live till it is harnessed to a verse of the Scriptures; much more often I read the portion appointed for the day on which I am to preach, and some word in it flashes into my soul and after preparation I go forth and preach on it. Let me illustrate what I mean by a few texts that I have preached on lately:—"The Most High ruleth in the kingdom of men," a message for those living in China just now: "He made haste and came down and received Him joyfully," a sermon on conversion: "Ye shall receive power from on high," a word for those confirmed in village churches last summer: "Repent ye for the Kingdom of Heaven is at hand," the Advent call two Sundays ago: "All the ends of the earth shall see the Salvation of our God," a missionary sermon in Holy Trinity Cathedral last May: "Your labour is not in vain in the Lord," a sermon to missionaries at Peitaiho.

Such inspired words as these just jump out of the pages and pass into one's heart like fire. "The Lord God hath spoken, who can but prophesy?"

My brethren, let us go back to the Bible. Perhaps you have been tempted into by-paths; perhaps social service has appealed to you; perhaps the call of your society has put you into the administrator's office; perhaps domestic duties fix you in the common round, the daily task: these things are good, they may be for you the work of God. But with these things and above them there are always opportunities in every life of teaching others the things of God. "Follow after love: yet desire earnestly spiritual gifts, but rather that ye may prophesy." As you dig in the Scriptures for the unsearchable riches of Christ, and as you find the treasures that there are in Him, you will find that you must proclaim them to others.

I believe that one of our Churches has this rule, that every minister must preach the Gospel at least once every Sunday. It must be a difficult rule to keep strictly, yet if pulpits are not enough there are always the sick in the hospitals, the poor in their homes, the afflicted and aged, the unconverted in the streets about us: there is always some one to tell the good news to.

Oh fill me with Thy fulness Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy Love to tell, Thy praise to show.

Contemporaneous Chinese Leaders

II.

ELDER YU TSI SHING

W. O. ELTERICH

ELDER Yu Tsi Shing, was born in the year 1856 in a village called Hsiao Pan Kou, situated thirty miles south of Chefoo. When about twelve years of age the family, which though respectable was very poor, moved to Chefoo. When fourteen years of age Tsi Shing met, one day on the beach, Dr. and Mrs. Leighton S. Stewart of Philadelphia, who at that time were members of the Presbyterian Mission on Temple Hill. They became interested in him as he seemed to be a lad of promise. They persuaded his parents to let them arrange for his education in the mission school. He attended the school faithfully and three years later became a member of the Presbyterian Church on Temple Hill, of which church he was destined to be an elder for many years. He showed such talent and ability, that, on completing his school course, he was sent to the college at Tengchow where he received instruction and training under Dr. Calvin Mateer, and Dr. W. M. Hayes. After being graduated in 1881 he returned to Chefoo and became the leading teacher in Dr. Corbett's Day School of thirty boys. A year later he was married to Miss S. M. Mu, who was a girl student of Mrs. J. L. Nevius, and her most useful assistant in literary work. She was of great help to her husband in his work and service.

From the year 1883 to 1889 Mr. Yu spent his time in taking a theological course and in assisting Dr. Hunter Corbett in his province-wide tours. Though entitled to ordination and requested by the Presbytery of Shantung to be ordained he refused the offer, preferring to continue in the eldership.

During the years 1889 to 1898 he was the leading teacher in the Hunter Corbett Academy which prepared young men to become teachers and preachers.

In 1898 he received a call from Dr. W. P. Martin to teach in the Peking University which he was organizing. He was connected with the University until the Boxer outbreak when he had to flee, barely escaping death. He was shut up in the city of Tientsin until its capture by the foreign forces.

He returned to Chefoo and decided to give up his profession of teaching and go into business. He opened a business for the manufacture of soda, at that time a new enterprise. In 1914 he gave up his own business to become the Chefoo agent for the noted soda firm, Brunner, Mond and Co.

He retired from this business in 1919 and decided to devote the rest of his life to religious work, from which he was called to his reward on high when seventy years of age. He was literally worn out by long years of constant service.

This is but a brief sketch of a long and useful life. During all his life Elder Yu was a man of outstanding character and for many years the leading religious leader in Eastern Shantung. He was an excellent teacher and deeply impressed all his students and those who in any way came under his influence. He took a keen interest in education and became especially interested in the education of girls. For years he prayed, and laid aside money, for the establishment of a Girls' High School on Temple Hill. It was largely through his first generous gift of 2,000 taels and subsequent gifts, that this institution was organized and opened in 1923; he was its first principal.

He was also interested in medical missionary work and sent a strong personal appeal to the Presbyterian Board in New York urging them to open an hospital on Temple Hill. When this hospital was opened later he gave a generous contribution. Some years later when the hospital was facing a serious deficit and the prospect of having to be closed for several months, elder Yu invited some of the leading Chinese business men of Chefoo to a feast at which he presented the needs of the hospital. As a result of his efforts \$3,000 was collected and the hospital enabled to continue its work. He was later to receive the benefit of the hospital when he suffered severely from blood poisoning in one of his fingers, and still later when successfully operated on for a cancer.

Mr. Yu was very fond of music. For many years he played the cornet in leading the church singing. He was appointed the Chairman of the Nevius Hymn Book revision committee by the Synod of North China and did excellent work in this capacity.

He became an enthusiastic member of the city Y.M.C.A., devoting a large part of his time and strength to the development of this flourishing institution. He was indefatigable in attending committee meetings and in enlisting new members.

He was also a man of great public spirit, taking a deep and helpful interest in the affairs of the community and was held in high respect by the Chinese business men of the city, being a trustee of one of the city banks. During the year 1921 when a severe famine took place in Northwestern Shantung and an appeal for help came to Chefoo, the Chinese Chamber of Commerce raised a fund of \$10,000 and gathered a lot of clothing besides. They would not trust the distribution to government officials, in view of experiences they had had, but appointed Mr. Yu and his friend Mr. Ku Dze Yuen, elder in the Independent Church, a committee to distribute this money and cloth-

ing. Later while passing through Tsinan, the provincial capital, they were received and thanked by the Governor and were treated with great respect and honor by the magistrate and gentry of the famine district.

Mr. Yu was above all a faithful, devoted, earnest Christian worker whose chief aim in life was to preach and witness for the truth and to devote his life to the service of others. He enjoyed the highest respect not only of those of the church but among those outside also.

Our Book Table

AN OUTLINE HISTORY OF CHINA. HERBERT H. GOWEN, F.R.G.S., *Professor of Oriental Languages and Literature in the University of Washington*. Appleton and Company, New York. G. \$4.00.

There are two ways of handling the history of a country. The first summarizes its progress as seen through its quarrels. The second attempts to interpret it through its achievements. Faber's "Chronological Handbook of the History of China" follows mainly the first route. This history follows the second. Many of China's most lasting achievements were actually won during periods of domestic and external struggle. This survey begins with a short interpretative study of China's "Eras and Reigns." The rest of it attempts to interpret China's past through its present. Though at times frank, the author is genuinely sympathetic with China and the Chinese. Two impressions stand out after reading this volume, a task I found easier than is always the case with histories. First, much that is exciting China to-day is the logical fruit of movements and aspirations found in her past. The present intellectual renaissance, for instance, is said to be in part the continuance of that started in the latter part of the Sung Dynasty. Another impression received is, that in that part of the volume treating of China's modern history as arising in her contacts with foreign nations the atmosphere becomes more sordid than that prevailing in the periods previous thereto. It may be that the author knows the details of the modern history of China better than he or anyone else does those of earlier periods. Perhaps this is also due to the fact that while the book treats of the achievements of China as found in earlier periods it is forced to treat more of quarrels and military struggles in the modern period because other types of effort are much less in evidence than formerly. Many of the political divulgements of the later period are interesting though not without chagrin for westerners. The book makes it clear that the giant is awake, and taking hold again of his own, though his ways are often puzzling and sometimes tortuous. The virile mind of China is also again emerging. This the West, drugged with power and imperialistic ambitions, hardly yet sees clearly. Here and there current interpretations of Chinese and historical events are taken without sufficient examination. Confucius, for instance, is said to have been all for externals. A careful study of Confucius' own sayings hardly warrants this statement. He was not as mystical or speculative as Lao Tzu. Neither, on the contrary, did his mind fit into that of the rigid externalists of his own day. He sought for a spirit to put into social externals. Another instance of a too ready acceptance of a current interpretation is found in connection with the French

treaty of 1858. According to this author the French government accepted the interpolation spuriously put in to give the missionaries certain privileges. Others say differently. Furthermore Wellington Koo has said that the Chinese did not know the clause was spurious for about a decade after its insertion in the treaty. However, no one can say everything about China in one book. This one provides a very sympathetic interpretation of the real China. It enables one to look into its virile and creative mind. Hints are also given of the age-long influence of the fear of concurrent political power that comes in the wake of imported religious propaganda. The world is developing a new awareness about China. China's aspirations for self-determination and political integrity are also arousing a new world consciousness and conscience. The rapid development of this is the hope of future world relations with China. We especially urge speeding tourists to read this book. It will open their eyes and stimulate their mind.

AN ADVENTUROUS JOURNEY. (Russia—Siberia—China). Mrs. ALEC-TWEEDIE, F.R.G.S., *Hutchinson & Co., London.* 24/- net.

It is difficult to appraise this book. The illustrations are excellent. The style, however, is a sort of rhetorical jazz. Newspaper headlines—a doubtful source of information—and newspaper comments are plentifully distributed throughout its pages. Much of the contents is made up of the rumors which float around trains and hotels. It deals, also, more with adventures in anticipation than in realization. Something dire is always lurking around every corner. Only twice, however, does anything serious happen, once a train wreck and once an accident which has nothing to do with what is lurking around the corners. Both were serious enough! The book is tinged with chauvinism and most of the material seems to have been reproduced from a diary. One often gets an impression that much of what has been put into the book has fallen together in the same helter skelter way in which it undoubtedly had to be gathered. Here and there are helpful historical quotations and records of conversations and interviews which make interesting reading. The interview with the ex-emperor and ex-empress of China are among the most interesting of these. Russia, according to this observer, is in a bad mess. Apparently all China's present troubles and those in store for the world arise with the Bolsheviks. Suggestive conversations on some Chinese customs and ways are recorded. Usually, however, the recorded impressions of the Chinese are conflicting and superficial. Nevertheless reading this book enables one to realize the ideas about the Chinese floating in the mind of the man about the treaty port and the world. As a source of information about the real China and those inspirations now moving the Chinese people it is not very reliable.

THE RESTITUTION OF THE BRIDE. E. BUTTS HOWELL. *T. Werner Laurie Ltd.* 30 New Bridge Street, E.C. 4, London.

All the six stories contained in this volume are old. The dates of their appearances, however, are not given. We found them interesting to read. Each story reveals some aspect of the Chinese character and thought that can only be put into literature by one who has lived them. One who knows something of the emphasis Chinese sages lay upon the man of noble character will find in these stories suggestions of how that emphasis is ex-

pected to work out in actual life. Through the lattice work of quaint and naive ideas peep the ideal man and a belief in moral personalities that motivates much of what is not understandable to the westerner who senses only the superficial aspects of Chinese life. The story of "The Courtesan" reminds us of what a college girl recently said, "The soul of the painted lady is not painted." This particular "painted lady" was generous, loyal and sacrificial. These stories also reveal how mean those who fail to respond to the call to be noble men may become. The ignoble as well as the noble man mingle in the various plots. Chinese ideas of what is honorable and dishonorable are also woven into the stories. That mean conduct always bears bitter fruit is also made clear. In short these stories are interpretations of the Chinese as they were, and, in remote districts, still are. Five illustrations help to make real the Chinese atmosphere and flavor which permeates these translations. Their heroes and heroines view life unscientifically and yet they manage to capture some of its beauty in what they dream and do.

THE JADE MOUNTAIN. EDITH WHERRY. *Hutchinson and Co., Ltd. 34 Paternoster Row, E.C. 4, London. 7/6 net.*

We found this a somewhat fascinating story, even though very fanciful. The first part gives the stories of two British men, a British woman and a Chinese scholar, educated in England and concerned in an amour with the British woman. This amour results in the birth of the other member of the group, Pao-chu, a fascinating damsel in spite of the fact that she was taken from her mother right after birth and put into a home for Eurasians in Shanghai. All these persons meet in China. Their lives are then, in the second part, woven into those of certain prominent personalities living near the end of the Sung dynasty, between some of whom there was undying love and, between two of the men, bitter hatred. Through a clever use of the Buddhist theory of reincarnation the lives of these two groups are woven into a *continued* story. A knot has tied them together on the wheel of life which is to be cut by a famous Lohan. Through plots and the twistings of human passions these reincarnated characters finally meet in the mountain and palace of the Lohan, which are in West China. One of the men, under the influence of the Lohan, falls into a trance and reexperiences the former lives of the group, of which he was one. The knot to be cut is thus revealed. This is finally cut by the two rivals—the reincarnation of an artist and an infamous courtier—struggling on the edge of a precipice and falling to death together. The British woman, formerly an Empress who fell into cruelty through jealousy, voluntarily follows them. In their previous and present lives both men had loved her. The other two, the one formerly a poetess and the other the son of a dishonored courtier, resume their former happy married life together. Throughout the book displays considerable play of imagination. It suggests what the theory of reincarnation may mean for some Chinese. Some of the principal characters can be easily identified with their historical counterparts. In all a good book to read.

CHARLES DE FOUCAULT. RENE BAZIN.

Roman Catholic saints are usually very interesting people and when you get a very modern one like Charles de Foucault written by a man of the literary ability of Rene Bazin you are sure of something worth having. He

was born about the middle of the last century of an aristocratic French family and during his early years was brought up piously but his parents both died when he was young and he was brought up by his grandfather who was very indulgent. He lost most of his interest in study and all his faith and as a student in the military school at Saint Cyr never did anything and was finally expelled. A little later many of his school mates were sent on a small war in Algeria and he applied and was accepted. As an officer he changed greatly and took the keenest interest in both the war and his men. After that he went on an exploring expedition in parts of Morocco disguised as a Jew and wrote a very valuable book about it.

It was on his return to Paris, while getting his notes transformed into a book, that he began to take an interest in religion which caused him uneasiness for a long time. At last he went to see Abbe Huvelin and told him some of his difficulties. The Abbe instead of arguing with him said, "Kneel down and confess your sins." Foucault did so, went to communion and from that time was a changed man. This was in 1886. After much thought and progress in the spiritual life he entered the Trappist Order in 1890. This is one of the most ascetic orders, devoting itself to prayer, manual labor and silence.

His first monastic home was in the south of France but he had never lost the interest which he had taken in the Mohammedans and soon asked to be transferred to the poorest monastery in Asia Minor. He spent six years in a very rough little monastery back from Alexandretta but the life was not severe enough for him so with the consent of the order he left them and found a place for himself first in Nazareth and then in Jerusalem as a sort of servant of the Poor Clairs. The Mother Superior succeeded in showing that it was his duty to take Holy Orders and he went back to his first monastery and then to Rome to study. After his ordination in 1901 comes the part of his life which is of most interest to missionaries. He became a missionary in the Sahara to some of the wild tribes of the desert and also chaplain to any French soldiers who came his way. He lived like a Moslem ascetic and won the great respect of those among whom he worked and to a considerable extent won them to better ways of living though not to Christ. There were one or two converts among the blacks but no more. Probably the Sahara is the most difficult mission field in the world and he was only breaking ground and always hoping for others to come and help. They never came. One man started but before he had got to their place his health broke down and he had to give it up. Alone he labored on, always joyful in the joy of the Lord, seeing no fruit of his labors.

He was a thorough Frenchman and believed entirely in France's mission to civilize the wild tribes though he was equally sure that only by the Gospel could a radical transformation be effected. He was an enthusiastic supporter of France's part in the World War and did much to keep the tribes loyal to her, and it was probably on this account that he met his death. He was killed by a band of raiders who had their origin across the border in Tunisia and doubtless thought they were doing well in killing a Christian who refused the true faith.

This story of a saint of another branch of the Church among difficulties vastly greater than those which we encounter here in China should be an inspiration and a help to us all.

D. T. HUNTINGTON.

"EASTERN SCHOOLS AND SCHOOL GIRLS." Compiled by K. J. MacFEE, B.A., and F. I. CODINGTON, 116 Pages. Church of England Zenana Missionary Society. 27 Chancery Lane, London, W.C. 2. Price 2s. net.

Here we have a survey of the educational work carried on by the C. E. Z. M. S. in its day schools and boarding schools in India, Ceylon, Singapore and China. The first half of the book deals with India where the society's most extensive work is carried on. The greater part of the latter half of the book is devoted to the work in China, chiefly in Fukien, Kiangsi and Hunan. The C. E. Z. M. S. have the distinction of opening the first school for upper class girls in China in 1897, at Foochow.

"FLASHLIGHTS ON CHINESE LIFE." By the late Dr. MABEL PANTIN, L.M.S., S.A. 55 pages. Church of England Zenana Missionary Society. 27 Chancery Lane, London, W.C. 2.. Price 1/6 net.

The title reveals the nature of the book—a series of fourteen little sketches with picturesque titles, e.g., "The Man of Straw," "Cakes to the Queen of Heaven," "Wild Rose." In the most part they are "flashlights" on the pitiful side of life, (perhaps because that is the side that physicians see most of) reflecting quite unconsciously the author's own gentle sympathy. Most appealing is the one called "A Wayside Shrine" which describes the farmer coming home from the field at the end of the day and tarrying at the little wayside shrine dedicated to "The Eternal Fire that was here before these hills."

"AND THE VILLAGE THEREOF." By M. E. BOAZ. 172 pages. Church of England Zenana Missionary Society. 27 Chancery Lane, London, W.C. 2. Price 3/6.

The lure of the road is very real to this travelling evangelistic worker who found the "Chinese village roads as they wind in and around the mountains (of Fukien) always captivating." The book is the record of the author's own experiences as she travelled these roads coming to know the life of the village folk and sharing her messages with them. There is much local color and some of the characters to whom one is introduced linger in the reader's memory, such as the little lad in faded blue suit astride his great grey water buffalo who bade goodbye to the evangelist's party "with all the grace and courtesy of a little prince, saying, 'Peace, sister, peace, slowly, slowly go but come back again soon to visit us.'"

LANTERNS, JUNKS AND JADE. By SAMUEL MORRILL. Frederick A. Stokes and Company, New York, 1926, pp. 287. Price G. \$2.50.

Here is a beautifully printed and bound work as evidence of the bookmarker's art. If the material within the boards were as valuable as the boards themselves one would be more enthusiastic over the volume. It's not a *bad* book—but yet it's scarcely a good one. It's a guide-book of sorts for tourists and fire-side travellers. It's full of odds and ends of information gleaned from a tourist's point of view—and from other books. There are thirty-five chapters dealing with such topics as Peking, Temple of Heaven, Weddings and Funerals, Rugs and Furniture, Shanghai, Willow Pattern, Junks, Hongkong. It is written so that he who runs may read—and he who reads probably will run. It is well suited for most readers of China books, more's the pity. But the forms of grammar are followed and the book is pretty. And that's saying a good deal nowadays.

MONGOLIA AND WESTERN CHINA. By W. KARAMISHEFF. A Social and Economic Study. *La Librairie Francaise, Publishers, Tientsin.* Price, Mex. \$10.00. Pp. 401.

Foreign merchants, importers and exporters, who have any trade or hopes of trading in Mongolia, Kansu, and Sinkiang, should find much of value in this highly detailed description of the economic possibilities of these sections of Asia, which, as yet, have been scarcely touched by world commerce. The author's material is based upon "very valuable and hitherto unpublished material. . . . obtained from a group of Russian merchants and manufacturers who have gathered them during the last decade." Detailed information in regard to all products and industries of these districts is presented, along with words of advice as to the best trading methods. The present methods of foreign merchants, who use compradores and other middlemen, are especially criticized as unsatisfactory and trade destroying. These methods must be changed, the author insists, if the resources of these districts are to be available in satisfactory quantities at satisfactory prices. Transportation, a problem of very great difficulty in these regions, is also frankly discussed, the author outlining the present systems and routes as well as presenting details as to the methods and costs of improving the same.

There are thirty illustrations, most of them, however, crude drawings, which are of but little help to an understanding of the context. Three maps, one of each of the three districts described, offer great assistance in locating the various trading centers whose resources and activities are described in the book proper.

PHILIPS B. SULLIVAN.

基督教哲學 (PHILOSOPHY OF CHRISTIANITY). 耶穌的人生哲學 (CHRIST'S PHILOSOPHY OF LIFE). Prof. T. C. CHAO, Litt. D. *National Christian Literature Association, 20 Museum Road, Shanghai.*

Dr. Chao has done a great service to the Chinese Church by the publication of these two books. The first is a treatise on Christian Apologetics and the second on Christian Ethics. Both volumes are written in a clear, forceful, and entertaining style in the *Pei Hua* medium. By a brilliant use of the Socratic method in the *Philosophy of Christianity*, the author has made a subject which is usually considered dry and heavy stuff not only delightful to read but easy to follow in its labyrinthine process of development. The topics dealt with are those usually included in a volume of this kind, such as, the relation of metaphysics and religion, of science and religion, the nature of religion, the idea of God, the problem of evil, the Jesus of history and of faith, the theory of salvation, the Kingdom of God, etc. The book was cast in the form of a story and the characters taking part are an old missionary, his language teacher, a college student, a university professor of Astronomy, his fiance—a science teacher, a non-Christian college friend in quest of truth, the author himself, his wife and his young daughter. So vividly is the story told and so lucid the writing, that the reader seems to become a member of the group as he follows the different characters from chapter to chapter, from scene to scene, talking or listening, advancing an argument or criticizing another's, each offering his own to the discussion and all progressing together toward final solutions when doubts are dissolved, faith established, misunderstandings removed and friendships strengthened. The volume depicts the intellectual difficulties of a modern Chinese Christian, the fearless search for

truth, the happy reconciliation of reason and faith, the helpfulness of sympathetic understanding of comrades in the common quest, and the beauty of a deeply devotional spirit. The volume ends with a scene in which the old friends, meeting one early morning in the author's home, joined in a farewell Service at the Lord's Table.

The second book, *Christ's Philosophy of Life* gives a stimulating and refreshing exposition of the Sermon on the Mount such as only a Chinese scholar, steeped in classical learning, and a devout Christian can give. The author divides the Sermon into fifteen sections and devotes a chapter to each under such titles as the Principle of Personality, of Self-expression, of Brotherhood, of Non-resistance, Supernationalism, of Optimism, of Reciprocity, of Constructiveness, etc., and summarizes by showing the three fundamental principles which underlie the Sermon:—

1. God, the Basis of the Christian Philosophy of Life.
2. The Kingdom, the Goal of the Christian Philosophy of Life,
3. Christ, the Way of the Christian Philosophy of Life.

The publication of these two volumes is most timely. In view of the confusion of thought, the perplexities of faith and the bitterness of the anti-Christian movement which now prevail in China, many earnest people within and without the Christian Church will find Dr. Chao's books of great assistance not only for the profound reasoning and penetrating analysis of our problems but also for the constructive aim and deeply devotional spirit which pervade his writings.

Y. Y. Tsu.

OUR MISSIONS IN INDIA, 1834-1924. By Rev. E. M. WHERRY, M.A., D.D. *The Stratford Company, Boston. Price G. \$4.00.*

The history of Presbyterian Missions in India has been written in his retirement by one who sailed with his wife from Boston in October, 1867, arriving in Calcutta in March, 1868. Dr. Wherry's long and useful service in India has enabled him to present all the important developments of missions in various part of India in a very lucid manner. The opening wedges of medical missionary work, preaching at melas, teaching English, the printing press, and orphanages and orphan schools, prepare for later references to higher education, creation of Christian homes and communities, church organization, reform movements, etc. The contribution to the Church of Christ in India recorded in these moving pages tells us of many hardships and sorrows; losses by disease and death, sometimes in most tragic circumstances; but ends with the conviction that "the living God in a living church is the hope of the world."

G. M.

CHRISTIANITY IN THE MODERN WORLD. ERNEST D. BURTON. *University of Chicago Press. G. \$2.00, postage extra.*

This book contains the ripe thoughts of a much loved and respected teacher and leader on some practical problems. All the chapters have been published before. The study of the mind of Jesus and the comparative study of the minds of Jesus and Paul we found most suggestive and stimulating. Most practical thoughts are given on the place of the missionary movement in the life of the world and the nation. "The Golden Rule" is also studied from the viewpoint of its applicability to international

problems. Dr. Burton's advice as to the place of Christian Education in China is even more pertinent than when given in April, 1926, at a conference in New York on that problem. Chang Chih Tung is credited with writing a book on, "Christianity China's Only Hope;" the word "Christianity" has probably slipped in by mistake.

SHORTER NOTICES.

WORLD DOMINION. *World Dominion Press, 1 Tudor Street, London, E.C. 4.*

Vol. V. No. 1, (December 15, 1926) of this journal contains two "inside" articles on China. The political notions of the man about the tea-shop are given under the caption, "Politics from a Chinese Tea-Shop." The position of Christian work in South China is outlined by one on the spot, under "In Red Canton." Both articles are good reading for those who desire to understand the whirl that is China at the moment.

THE COLLEGE WINDOW, January, 1927. *Kwanghua University, Shanghai.*

This quarterly contains an article on "Protestant Revolt and Intellectual Progress," by Professor Chiang Liu. Professor Liu attempts to decide whether Catholicism or Protestantism has done more to help or hinder progress. His concluding sentence reads, "Thus the Reformation, on account of its shorter history and lack of opportunities, has impeded progress less than Catholicism, and in its ultimate effects it has superseded Catholicism." It is a good article to read as indicating how Chinese scholars are endeavoring to measure western Christian institutions and movements.

NEW CHINA. Col. C. L'ESTRANGE MALONE, F.R.A.E.S. *Independent Labour Party Publication Department, 14 Great George Street, London, S.W. Sixpence.*

Many people are now coming to China to get "inside" information. Col. Malone is one of these who has reported in a way enlightening to all. He has piled up information mixed with interpretations of his own. He has produced a report based on personal investigation of unusual comprehensiveness. At the end he gives advice to Britain and China which is not exclusively flavored with saccharine.

THE CHRISTIAN MISSION IN AFRICA. EDWIN W. SMITH. *International Missionary Council, Edinburgh House, 2 Eaton Gate, London, S.W. 1 and 25 Madison Avenue, New York, U.S.A. Pages 188.*

This is a comprehensive summary of the main aspects of the present problem of Christianizing Africa. It is based on the work of the International Conference held at Le Zoute, Belgium, in September, 1926. It correlates also with the material given in the *International Review of Missions* in the issue of July, 1926. This book indicates how Christians are seeking for a new evaluation and program for Christian work in Africa. Both these documents are stimulating reading for all interested in discovering the modern Christian approach to the non-Christian world.

THE PRINCE OF WALES AFRICAN BOOK. *Hodder and Stoughton. 7/6 net.*

An account of H. R. H. The Prince of Wales visit to Africa. It is beautifully and plentifully illustrated. Gives many suggestive hints of the cultural and political changes that have taken place in this part of the world.—Enables one to realize also what a tremendous factor for international friendship and understanding the visits of this scion of a royal family are.

Correspondence

To the Editor of

The Chinese Recorder.

DEAR EDITOR:—Ever since I came to China, twelve years ago, I have read your Journal regularly. It has always been a tonic, serving to keep us awake to the mission problems. It keeps us awake on the job, and for this we are most grateful. But of late I wonder if your leaders are not over-doing it. A little probing is good for our souls and for the work but may it not be overdone? For example is there not a danger of us over-exercising ourselves to find out the causes of the anti-Christian movement? It is true that some searching here will enable us to rectify our ways and our methods, but in the final analysis of this question might we not as well ask why Cain slew his brother Abel, or why Baalam who knew the will of God did not do it but behaved the way he did, or why even John in prison found in Jesus an occasion of stumbling, or better still why the Jews chose Barabas instead of Jesus, to their final ruin let it be said. Barabas was a hot-headed patriot, a decent fellow, a likeable fellow and I can understand the common people wanting his release, but why they rejected Jesus is the question? Why is the spoken mind of the Chinese to-day against the Christian church? One answer will do for both these questions. It is evident.

One patriot after another arose in Israel as in China, each promising to lead them out into a new life. One came into their midst with a solution to a new life, but they had no time for him. Finally they so annoyed the Roman eagle that they and their city met with complete

ruin. China has had many sincere patriots and we know where each has led her. Will the present patriotic national movement save China, a movement carried on upon the billows of hate and ill-will, a movement that has almost emptied her schools and almost paralyzed her education? Out of this movement I believe that some good is going to come, but if it does not succeed as former patriotic movements, both in China and in Israel, in bringing down worse conditions upon them, it will not be due to any virtue of the movement itself but, in my mind, to the fact that Western nations are becoming more Christian and more patient and are willing to deal with China liberally.

If China or any other country is to enjoy any permanent advance it will only be as she accepts the spirit and the Christ of the Gospels, and the less pruning she does on the Gospel the better it will be for her. In closing let me quote, Mr. Shiba (a non-Christian), editor of the Japan Times and Mail, "It is the Christian workers and the Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of higher culture. . . . If Christianity as a religion be making but slow progress in Japan, Christian ideas may be said to have already conquered the country. . . . For this Christian conquest, of which we are not ashamed, we must admit that we owe it to the Christian workers—foreign and Japanese."

With best wishes, I am Sir,

Sincerely yours,

D. McRAE.

Shek Kei, February 21, 1927.

Missionary Morale.

To the Editor of

The Chinese Recorder.

DEAR SIR:—The following paragraphs were written for our local Presbyterian Bulletin. I have been urged to give them wider publicity and consequently submit them to you for the RECORDER:—

A Shanghai newspaperman recently cabled to a New York paper as follows:

"Head largest American Mission Fears Final Missionary Defeat Eight Thousand Missionaries Abandoned Stations."

The fallacy of such a statement is evident to every well informed person. Even more serious are the remarks of some Chinese leaders and a few foreign missionaries concerning missionary morale and questionings by some furloughgoing missionaries as to their return to China.

Two things, although unrelated, have, by an unfortunate concatenation of circumstances, seemingly become related. During the past two years or so much stress, essentially proper, has been placed both by Chinese and missionaries upon the necessity for immediate transfer of responsibility for mission work to the Chinese. The recent manifesto of the Shanghai Chinese Christians is an illustration in point. In South China this became a virtual demand that in institutional work Chinese should supplant foreigners and the work of foreign missionaries be placed under the control or direction of the Chinese Church. The continuance in work or return from furlough of the missionary was to be passed upon by the Chinese Church. The natural and inevitable result was much questioning as to his future in the mind of many a missionary.

Then came the recent political crisis. Governmental regulations and labor agitations made mission activity, especially institutional work and in some places even the conduct of the ordinary household affairs, impossible. Upon Consular instruction or advice missionaries withdrew to port cities or were transferred to other parts of China. Impending furloughs were antedated and some missionaries, their work being suspended, were for health or other reasons sent homeward in preference to being held indefinitely at a port city.

Combined, these two things have given rise to the above imperfectly informed and erroneous impression. It is safe to say that, without the former questioning the Consular advice would have meant but a passing interruption of mission activity and every missionary would have been engaged in plans for an early resumption of work with enlarged prospects.

In a word, missionary questioning as to return to work or to China arises not from the Consular withdrawal but from the demand that the work immediately be made a distinctively Chinese enterprise.

Ordinarily, under his sense of Divine commission, the missionary neither awaits an invitation to come nor makes his stay dependent upon a vote. When he serves an organized Church or an institution along specialized lines, however, it becomes a somewhat different matter. Such questioning is more acute in institutional work, and in some sense is natural and fitting.

We should not let the more recent events blind us to the real cause of whatever questioning there may have been.

CHARLES E. PATTON.

The Present Situation

WHAT HAPPENED AT FOOCHOW

For Foochow the month of January (1927) may be evenly halved. The first half covers the period before the breaking of the storm. The second half might be described as the period of the storm, which has been fairly constant, although *apparently* with gradually decreasing violence.

The first half of January seems ages ago. It was almost a different world we lived in. Schools were closing up one of the quietest terms we have had for some time. To be sure there had been some days of uncertainty while the city was being turned over to the southern forces, but Foochow had come through it all safely. The schools were talking over plans for registration before the opening of the spring term. Most of the important leaders of the local Nationalist government seemed to be more or less friendly, or at least willing to keep order and grant religious liberty. The churches were taking an important part in the rehabilitation work among the ninety villages which had suffered while the northern forces were being besieged by the southerners south of Foochow at Nang-Geng. Church plans were being made for the new year (our church year begins February 1), and it was the hope that real progress might be made as we celebrated the eightieth anniversary of Protestant Christian work in Foochow.

The writer left home Thursday afternoon, January 13. When I got back Sunday afternoon I heard a little more about the orphanage case. Some students had stopped a coolie carrying two baskets which were covered up and which he is said to have told them contained fish. On looking they proved to be the dead bodies of some ten infants. Old rumors about killing babies and making medicine out of their eyes and vital organs were revived and spread like wild fire. The place was raided by a mob, everything of value was taken out or destroyed, and it was then occupied by soldiers. Most of the Spanish nuns escaped; it was rumored that two were taken into custody.

After a few minutes I started for home in the city. On the way I met Mr. Peet who works in the American Consulate. He told me that it was reported our American Board compound was then being looted. I at once started off to my family. When I got home, two of our mission houses had been looted by unarmed soldiers (about 30) who had broken through a weak back door in the compound wall. The police soon arrived and drove them off, capturing four of them. Clothes, bedding, typewriters, watches, etc., amounting to three or four thousand dollars were taken. The parsonage of the nearby church was looted, the pastor escaping with all his family valuables to the amount of about one thousand dollars, bringing them to Dr. Beard's house. My family opened the doors wide and went out on the lawn to wait for developments, but the looters did not get to our house. When I arrived the police were going over the ground, making a list of losses and finding out where they got in and how they got out.

Soon after this I began to hear of what had been happening elsewhere in Foochow. The City Y.M.C.A. building, a large Methodist institutional church, an Anglican church, and a Methodist Hospital manned and run

exclusively by Chinese Christian women, were swept clean; also an Anglican Hospital at North Gate and the doctor's residence nearby. A couple of other churches suffered considerably, and Mr. Bucknall, an Australian merchant who has been closely connected with the Ha Pao Ga Church, lost some \$20,000 Mex. in cloth goods, not to mention a severe beating. Two British ladies were driven through the streets by a mob until rescued by the police and sent to Southside. That night we had a dozen police and five hundred soldiers guarding us, and in case that should not be enough, the foreign men took turns watching the stars.

The next day some readjustments were made. The police were given the job of looking after things inside. Arrangements were made to let one hundred and fifty soldiers live in our hospital and keep watch outside our walls. We were ready to get our normal sleep. Consul Price made a trip into the city to see the head military man. He was kept waiting. He finally saw another man (who we now know was about the most radical man in Foochow) and found his visit so unsatisfactory that he advised us all to get out. We compromised by sending the women and children to Southside, where it would be easier to get down the river if necessary. The men stayed in the city, and had the time of their lives packing up all the family valuables while their wives were away. The loads of trunks and boxes made their way to Southside and finally to the Standard Oil warehouse at Pagoda Anchorage.

The Methodist Mission, which has most of its work on Southside, cleared out in large numbers. A gunboat took a load of them to Manila. With them went Miss McGwigan, Miss Perkins, Miss Allen, and the Misses Cushman of the American Board Mission. The Methodists closed one women's hospital by giving away all supplies to the neighbors. The whole faculty (with one or two exceptions) of their Women's College went to Manila. Those with furloughs due within a year were asked to go at once. The British missionaries (Anglican) on the other hand kept to their stations for the most part, as their Consul took quite a different view of the right thing to do from that of the American Consul.

I have had a good opportunity to become acquainted with our guards here, as I happen to be the only one of our group here in the city who can speak Mandarin. We discussed together religion, philosophy, politics, economics, and anything else you might mention. I have given them some religious literature which they profess to like. They have given me a copy of the soldiers' text-book on the "Three Principles of the People" by Sun Yat Sen. At least 95% of it is simply good democratic principles which no loyal American need hesitate to endorse. We had a dinner at the hospital for the officers. If this company is a fair sample of the "Revolutionary Army," they are a rather intelligent and reasonable crowd. On the other hand we know that another bunch (most of whom have now left Foochow) has in it a good many radicals and bandits, and it was some of these who did the looting on January 16th.

One interesting and instructive thing to do in these days is to watch street signs and posters. When the Southerners first came in the streets were plastered full of fair promises to the people. Freedom and equality for all; the eight-hour day for laborers; the overthrow of all oppression; an army which does not enforce taxes, seize load-carriers or commandeer schools and private houses—all these and many more. Then came a period of fierce party strife. Emissaries from the central

government were welcomed by cart-loads of posters, only to be repudiated the next day by other posters. Sometimes the issue seemed to be between the right and left wings of the party; sometimes it was between Fukien men and men from outside. Such signs as "All Power Belongs to the Party," "Oppose anti-revolutionaries and those who falsely use the revolutionary name," "A United Front to finish the Revolution," etc., give some suggestion of the fierce struggle going on. Cartoons showing former Governor Chou holding up "the people" by one leg and shaking the last cash out of his mouth were matched by others showing "Uncle Sam" and "John Bull" and others engaged in their nefarious schemes for robbing and oppressing China, using thin faced and sleek looking missionaries as their "running dogs." After the orphanage affair there was immense activity along this line. Pictures of huge boilers with a row of babies steaming on top, signs such as "All Christians are alike in using the name of benevolence and pity to boil and destroy the Chinese" (the Chinese name of the Orphanage was the Benevolent-Pitiful Orphanage) were pasted on the front of almost all the churches as well as elsewhere. "We have sworn to kill all Christians," was also seen. Most of these signs were torn down by authorities two or three days after the looting, to be followed by proclamations stating that foreigners' lives and property must be respected. Other proclamations announced that up to eleven of the looters were executed for their share in Sunday's frolic. A few days later announcements were passed out calling for a memorial service for Lenin on the third anniversary of his death (January 21) and signs of friendliness to Russia and opposition to England and Japan (especially the former) have been prominent. The Lenin meeting was a tame affair of a few hundred radicals and laborers' organizations, which seems to give a fair idea of the strength of the extremists, several of whom have since been removed from their places in the propagandist section of one of the armies.

From the first one of the great problems has been how to utilize the occasion to stimulate real progress in the Chinese Church. Our first reaction to the Consul's suggestion that we leave was amazement. Our second thought was that perhaps it might help the church if we were all to get out of the way for a few weeks. A few meetings with Chinese leaders changed this idea materially, as it was manifestly unfair to them for us to pack up and go.

What of the future? Most of the Southern army, including most of the radical element, has moved north, looking for other fields to conquer. The Church is startled out of its apathy, and gaining confidence. Never was there a larger number of people interested in a reasonable presentation of the Christ and His message to the world. As missionaries we may some of us have to get out temporarily unless we can learn to keep our hands off. Some few may not be able to make the adjustment to new conditions, and for them the home-land beckons. For the rest of us, it is perhaps a salutary thing that we do not feel quite so settled as we once did.

SAMUEL H. LEGER.

IN AND AROUND CANTON.

Despite many adverse circumstances, and in some cases organised opposition, Christian work in Kwangtung is by no means at a stand-

still. The anti-foreign feeling that has been stirred up has of course hindered the work of foreign missionaries, many of whom have temporarily retired in response to consular advice, but the Chinese brethren are in many places holding the fort nobly. Leaders in the Chinese Church consider that so far as country districts are concerned it is better for foreigners to confine their efforts to strengthening the hands of their fellow Chinese workers and giving instruction to Christians. There is too much misunderstanding among non-Christians to make foreigners' work among them at present fruitful. A short time ago at an ordination service in a district city there were present a large number of Christians from town and country and also representatives from local bodies. The local paper gave a very sympathetic account of the proceedings and was appreciative of the Chinese minister who was ordained, but it finished up with a paragraph stating that it was a great pity that at a time when China was trying to overthrow imperialism there were two imperialistic foreigners on the platform. And they were not British! This paragraph reflects an attitude that makes it difficult for foreign missionaries to do effective work among the masses.

But among women, and especially in Canton, the opportunity for evangelism and Christian service is in no way diminished. In many churches about two-thirds of the regular attendants are women. The New Year effort among women by women was quite successful. More Christians took an active interest than formally, and although the attendance of non-Christians showed a decrease the results were more solid. This was probably because more attention had been paid to preparation, and the method used was that of teaching rather than preaching. By way of preparation, a Chinese women's committee invited Rev. P. Hinkey of the Alliance Mission, Kwangsi, to come to Canton and hold a series of meetings for seven days previous to the campaign. These were held in the afternoons from 1.30 to 4 in the large Yan Tsai Kaai Church. They were intended primarily for workers and started with an attendance of one hundred and sixty, but they were so helpful and inspiring that many others insisted on coming and the numbers increased daily until they reached five hundred and the seven days were extended to ten. Mr. Hinkey's excellent Cantonese was a treat to listen to, but it was something deeper than speech that held so many people day after day in increasing numbers for two and a half hours. It showed that no matter what nationality a man is, there is a big place for him in the Chinese Church if he has a living message to give.

H. D.

SHANGHAI CHINESE CHRISTIAN MANIFESTO

The following open letter to missionaries was one of three messages adopted at a meeting of Chinese Christians in Shanghai, February 6, 1927, the other two being addressed to Chinese Christians in general and to Chinese citizens.

I. The Situation.

China is at present going through a gigantic upheaval, the main characteristics of which can be summarized as follows:

1. A struggle for a stronger and freer national life.
2. A struggle for a fuller and richer content in the life of the masses.

3. A struggle for a more worthy place in the family of nations.
4. A struggle towards a new cultural expression which will unite the best in our intellectual and spiritual life with the best in modern scientific civilization.

This four-fold struggle has penetrated every phase of Chinese life today and in its onward sweep profoundly affects every form of organized effort in the country. We, Chinese Christians in Shanghai, feel acutely the challenge of this present hour. Already among us two definite trends have been greatly accentuated:

II. Our Attitude.

1. More than ever before, there stirs in the heart of the Chinese Christian Church the desire to find its own soul and to live its own life.
2. More than ever before, the Chinese Christian Church is experiencing a compelling sense of obligation to assume responsibility for carrying on the Christian movement in China even though its leaders are fully conscious of their unpreparedness for the task.

Christian workers in China have reacted to the present situation in various ways. Some regard this upheaval as a temporary manifestation of unrest which will soon pass away. These believe it will then be possible again to resume their life and work very largely under the conditions which prevailed before. Others have been so discouraged by the continuance of one trouble after another that they have become extremely pessimistic and can see no hope for the future. But there is another group whose hearts, while frankly filled with anxiety and perplexity, nevertheless are moved also with hope and with a spirit of adventure because they have seen the guiding hand of God in the present situation. The future of the Christian Movement in China will depend very largely upon whether this small group of Christians will be able to maintain a faith, courage and wisdom equal to the superhuman demands of the hour.

In this crucial experience through which we are passing, we need the continued co-operation of the older Christian communions of the West and of our missionary co-workers in China. None better than ourselves realize our unpreparedness to carry on a Christian movement which thus far has been fostered largely by the churches of the West.

In this co-operation, may we share with you our convictions as to the spirit in which we are called upon to undertake our common service?

1. As followers of Christ all of us should persistently endeavor always to let our love triumph over any sense of being misunderstood or unjustly treated, over considerations of national prestige or personal safety, over differences of opinion and over pride and prejudice.

2. Whatever happens to our institutions and programs of work, we still stand in need of your best contribution, which is the sharing with us of your deepest personal experience of God through Christ.

3. We invite you to identify yourselves fully (1) with the Chinese people, in accepting the risk involved in the voluntary surrendering of your extraterritorial status and (2) with the Chinese church, by merging your present mission organizations with it, thus bringing directly to the church the gift of all your knowledge and experience.

4. As followers of Christ, the Prince of Peace and Goodwill, shall not missionaries and Chinese Christians unite in undertaking the ministry of sympathy, understanding and reconciliation in the midst of strained relationships of all kinds?

Above all, let us unite before God in a humble and penitent spirit and examine ourselves as to:

1. How truly Christian our own individual lives are and
2. How well prepared we are to make a worthy Christian contribution to the great human needs around us today.

III. Some Practical Suggestions.

1. The Christian Church, if it is to make its contribution to the unfolding life of the Chinese people at the present time, must have in its own fellowship that triumphant spiritual life which is rooted in a vivid consciousness of God through Christ. Shall we not see in this period of forced interruptions to our normal work, an opportunity and call to find for ourselves, individually and in groups, a deeper experience of God?

2. In the midst of the profound political, social and economic changes now going on in the country, we feel greatly perplexed as to what constitutes for us the Christian way of life today. Can we not in the coming year come together all over the country in little groups which will, in a spirit of prayer and fearless inquiry, seek an answer to these all important questions?

3. Extraordinary occasions in life call for prompt and adventurous adjustments. The whole Christian movement in China is today facing such an occasion. We, therefore, urge

(1) That immediate representations be made by missionaries, either through deputations going back to their home countries or through other means, calling for an immediate readjustment in treaties with China on the basis of economic equality and mutual respect for each other's political and territorial sovereignty.

(2) That the mission boards send immediately representatives to China to work out with Christian leaders in this country definite measures for the placing of all branches of Christian work under the administrative charge of Chinese Christian bodies.

(3) That responsible missionary church leaders in China, in the meanwhile, get together to work out ways and means toward this transfer of responsibility.

4. Should not a meeting, of responsible Christian workers in China, be called immediately to study the present situation and fearlessly examine into their work with a nation-wide perspective and across denominational lines, in order to determine which enterprises within the Christian movement should at all costs be maintained, with a view to the concentration of our resources in men and money on those enterprises which are making the most vital contributions to the life of the Chinese people?

In concluding this word to our missionary co-workers, we wish again to express to them our deep appreciation of the noble work which they have been carrying on in China, to assure them of our continued trust and affection, and to record herewith our conviction that they have a permanent and fruitful place in the service of Christ among our people.

HANGCHOW CHINESE CHRISTIANS' ASSOCIATION

This group offers the following policies as a means of enabling the Church to meet the changed situation and achieve the unity of mankind:—

The central basic ideas are, Liberty, Equality and Love.

Regarding the Chinese Church:—

1. We should petition the (Chinese) government to include "religious liberty" in the new constitution.
2. We should urge and assume self-responsibility for religious propagation and other Church affairs.
3. We should see that the Christian spirit is moulded into our national life.
4. We should move to abolish the Toleration clauses and other inequalities in the treaties.
5. We should remove whatever in the work of the church hinders our sovereignty.

Regarding foreign missions:—

1. We should persuade the missions to support their governments in the abolition of unequal treaties.
2. We should request the missions to continue their contributions in the spirit of equality and love.
3. We should persuade the missions to transfer to us what in the cooperative affairs is by right our responsibility.
4. We should preserve mutual sympathy and cooperation under these changed circumstances.

SIANGTAN CHRISTIAN CHURCH

Chinese Christians in Siangtan have also issued a "Declaration" which we summarize as follows:—

Jesus set up a revolutionary principle. Modern Christianity should also be revolutionary. It should achieve social reform. It has failed to do this because many Christians bury the principles of Jesus under "cruelty, greed, superstition" and imperialistic policies. The original principles of Christianity must be maintained.

The following tasks are then listed for the Church:—

1. Imperialism must be overthrown and Christianity released from its hold.
2. All unequal treaties must be abolished. Christian countries should do this of their own accord.
3. Social classes which oppress their fellows must be abolished.
4. There must be opposition to "conservative" Christianity as seen in superstition, and "faulty Christians" who are like the Pharisees and Scribes. "We consider that all preaching on individual salvation and emphasis on other world views is opposed to the progress of society."
5. Promote the national revolution and then take up the problem of internationalism.
6. Reform the Church. It should be adapted to social progress. The time has come for it to be administered by Chinese Christians.

7. Set up a "self-supporting" church, a church in which "all the privileges of administration and management are handed over to the Chinese Christians." Missionaries should be "workers" of the church and their "special privileges" should be discontinued.

Let us say aloud together the following:—"Church of the Chinese Christians. All Chinese Christians enter into the revolutionary troops. Down with traitors to Christianity. Down with Christian autocrats. Support the democratic government. Support the North-west Revolutionary Army. Down with imperialism. Abolish unequal treaties. Enforce social service. Indigenous church forever. Kuomin Revolution success forever."

AMERICAN MISSIONARIES IN SIANGTAN

With the sincere hope that our friends in Siangtan may understand our attitude toward Sino-American relations, we make the following declaration.

1. We advocate that the American Government should abolish extra-territoriality in China.

2. We advocate that the American Government should negotiate new treaties with China on the basis of equality and in the interest of the sovereignty of the Chinese Government.

3. We advocate that, in the negotiation of new treaties, the Toleration Clauses which give protection to the missionaries and missionary agencies in China should be abolished, as such Toleration Clauses are not in tune with Christian principles and hence rather hinder the progress of the Church.

4. We advocate that, in the sisterly Sino-American relations there should be a mutual recognition as to religious liberty: the American Government should give religious liberty to Chinese residents in America and also give protection to their lives and property and at the same time the Chinese Government should do the same thing.

5. We Americans, being residents in China, are eagerly wishing to receive protection from the Chinese Government, but we wish our privileges in China to be the same as those the Chinese residents have in America.

YALE-IN-CHINA, CHANGSHA

The closing of the middle school and college was due mainly to strikes. On the hospital side there was a strike in the nursing school because of the dropping of some probationary nurses who were not qualified to go on into the nursing school. These nursing students were backed up by the Labour Union. Soon hospital discipline disappeared, and the patients could not be properly cared for. The doctors were forced to refuse to admit any but the most dangerous cases. After a while the funds gave out and the authorities were then able to close the hospital. The medical college followed suit.

Before this happened the medical college had been passed over to Chinese control and the hospital had been put into the hands of a joint committee. Nevertheless Red influence, which seemed to be more powerful than that of the Nationalists proper, forced Dr. Yen, Mr. H. C. Tsao and other leading Chinese medical men to leave. They were charged with being anti-revolutionaries. The Chinese workers have been in more difficulties even than the foreigners and more of them were forced to leave. Finally Amer-

ican Consular advice led practically the entire foreign staff of the institution to retire. Most of the Chinese staff has also left the city or taken other positions. At present only Dr. Branch of the Medical College, Messrs. Leavens and Hutchins and W. J. Hail are still there (March 28, 1927). The main desire of those still responsible is for light. It is clear that the work must, in future, go on under Chinese management. But the attitude of the Reds raises certain questions which seem to those still in charge incompatible with Christian and educational aims. Securing the type of board of control suitable to the situation is also difficult because the number of Christians influential in the Kuomintang is insufficient. It is, therefore, a question of whether or not the schools should be entirely revolutionized or remain Christian. At present there is no assurance as to when work can be resumed. Only a policy of watchful waiting is possible.

FINDING THE "TRUTH" AND THE "LIFE"

One essential of building up an internationalized church in China based on universal love is that Chinese and western Christians shall see each other with the curtains removed from the windows of their souls. The February issue of "Truth and Life" provides such an opportunity for mutual insight. Particularly illuminating are the articles by Chinese writers. P. C. Hsu provides a symposium on "The Future of Christianity in China." This symposium shows that the Christian message is *Christ* and none other. He can become acclimated to any soil. The two chief problems now confronting Christianity are "the raising of gifted workers" and finances. One way of meeting the latter problem suggested is a greater concentration of work. "Big cities such as Peking should have no more than four or five churches, a small city should have only one and three or four villages should combine to support one." Christian ministers should receive the same remuneration as teachers and doctors. One other serious aspect of the situation is that "thinking Christian youth are not taking up the various forms of Christian work with zeal." Mr. Hsu also shows in another article that the "Uniqueness of Jesus" consists in his spotlessly pure life, his self-sacrifice and service, his forgiving and understanding love, and his deep religious consciousness and experience. These constitute essential Christianity and its message. Perhaps the most forward-looking article is that by Dr. T. C. Chao on "The Church-Consciousness of the Chinese People." Reading this article makes one realize that Christians in China are entering a distinctly new phase of religious experience. It means "the beginning of a Chinese Church." This awakening consciousness is evident in several ways. (1) Chinese Christians have acquired "a clearer understanding of their own culture and their own history." (2) The present wave of antagonism to Christianity is forcing them to find a way out *together*. (3) "Consequently Chinese Christians feel that the Christian faith must be conserved, a united Christian organization is necessary, and the church is needed." (4) They are realizing that, in spite of misunderstandings between them and missionaries, there is also between them "(a) mutual sincere love which is the root of heaven and earth and the nature of humanity, flowing out spontaneously and overflowing until the boundary lines are obliterated." (This is a bit of Chinese philosophy used in interpreting Christianity). Christian work has been mixed up with undesirable political instruments. Through the "toleration clauses" missionaries have "unwittingly created a strong setback for their

gospel." Now, however, governmental activities and Christian work are becoming distinct from one another. "They are entirely separated from each other." "The toleration clauses (have) become as nothing whether they are abolished or not." (5) The Church is developing a common Christian task, and a common understanding. "Cooperation is the fertilization of the Church consciousness of Chinese Christians." Chinese Christians are developing a united demand for a "true Christian religion." They want realities. It appears foolish to them "to break up the Christian fellowship because of mere controversies on things whereon opinions must differ." They have a "feeling that (they) should not be everlastingly loyal to any denomination whatsoever." In China in the future "there will be schools (of thought) but not denominations, and these schools will all be included in the pale of the Church, existing in one (Church) without fuss, without spiritual cleavage, working and progressing together for the glorification of God." "Chinese Christians want to create their own creeds and establish their own religion. . . combining the best elements of their own culture with the essence of Christianity. . . in order to produce a Christian religion acceptable to the Chinese mind and heart." They also want religious education without compulsion. "The nationalism," also, "of Chinese Christians and their church-consciousness have very close connections." Missionaries "may represent their western churches as fraternal delegates in our church, occupying places of guests, advisors, and assistants." Or they may become members of the church sharing its responsibilities and leadership. This growing church-consciousness is also seen in Chinese Christian effort to produce Christian literature. "Christianity is new life, not big foreign buildings, not even solemn, dignified cathedrals and churches." The further extension of Christianity and its survival depends upon the extension of a "real Christian church-consciousness." An article by Dr. Y. Y. Tsu on "Life's Resources" and one on "How a Chinese Christian Kept his Faith" are also full of suggestive thoughts. This latter article reveals how western Christians thoughtlessly make Chinese Christian belief difficult. In all this issue is a collection of live utterances. It is worth reading and mulling over.

On The Field

Yale-in-China and Rev. G. G. Warren.—The following is the text of a resolution passed by the Trustees of Yale-in-China at their meeting in New Haven on March 4; 1927: That the Trustees of Yale-in-China desire to place on record their sorrow at the death of Reverend G. G. Warren, a tried and true friend of the Yale Mission; it was Mr. Warren who moved the resolution at the Hünan Missionary Conference in June, 1903, which led to the invitation to the Yale Mission to locate in Chang-

sha; he has been a wise counsellor and has cooperated with all aspects of our work, in season and out of season; in the early days he frequently assisted in the hospital pharmacy and operating room, took charge of the religious work in the dispensary, led chapel services in the school, and aided the growing institution in many other ways; Mr. Warren was active in securing for the Yale Mission the cooperation of the Wesleyan Missionary Society for our medical work by the appointment of Drs. Hadden and Grosven-

or. The Trustees rejoice in the forty years of Christian service to China given by Mr. Warren, and in the growth of the Christian Church in Hunan, in which he had so active a part, and they express great sympathy to the family, to the Hunan Wesleyan Mission, and to the Wesleyan Missionary Society over their great loss; further, that copies of this Resolution be sent to Rev. Norman Warren, and Miss Kathleen Warren, c/o Wesleyan Mission, Hankow, China; to the Secretary of the Hunan Synod Wesleyan Mission, Changsha; and to the Secretary of the Wesleyan Methodist Missionary Society, 24 Bishopsgate, London.

Faithfully yours,

PALMER BEVIS.

Executive Secretary.

United Methodist Mission Annual Meetings!—The Annual District Meeting of the Mission was held in the Tung Ma Lu Church, Tientsin on March 12th, 13th and 14th. It was attended by Chinese and Foreign Delegates representing each of the five circuits, viz:—Tientsin, Lao-ling, Tongshan, Wu-ting and Yung Ping. For four days previous to these meetings and four days after, meetings of the Executive Committee, consisting of Foreign members of the staff were held at the house of the Rev. W. Eddon, the members being:—Rev. F. B. Turner (Chairman) Rev. W. Eddon, Rev. E. Richards (Financial Secretary) Rev. D. H. Smith, B.D. (Secretary Mr. H. S. Redfern (Principal of the Tongshan Methodist College)

Miss A. Turner (Headmistress of the Chu Chia Girls' School) and Miss L. Armitt. There were also present Dr. R. P. Hadden, M.B., Ch.B., (late of Fatsan) and Rev. H. T. Cook, who joined the Mission last year, and Miss D. Milburn, B.A., who joined the previous year. At these meetings a thorough review was made of last year's work, and plans were laid down for future development. The reports rendered show that in spite of the unsettled condition of the country the Mission is holding its own. Membership and financial returns showed a slight increase. The Tongshan College has had a prosperous year, reporting 141 students as compared with 92 of the previous year. During the year a new dormitory block had been erected. The Lao-ling Hospital Committee (of which Dr. Skinn is Treasurer) met during the course of the week, and reported a satisfactory year's work, great pleasure being shown that so experienced and able a physician as Dr. Hadden had now taken charge of the Hospital. At a joint session with five of the Chinese pastors a plan of appointments for all the Chinese preachers was prepared, which was accepted unanimously when subsequently presented to the larger District Meeting. With the return to England on furlough of the Rev. F. B. Turner of Tongshan, certain changes in the appointments to the circuits have been made necessary. The Rev. H. T. Cook, who was most heartily welcomed has been appointed to reside at Chu Chia Tsai, and the Rev. E. Richards will remove from there to Tongshan.

